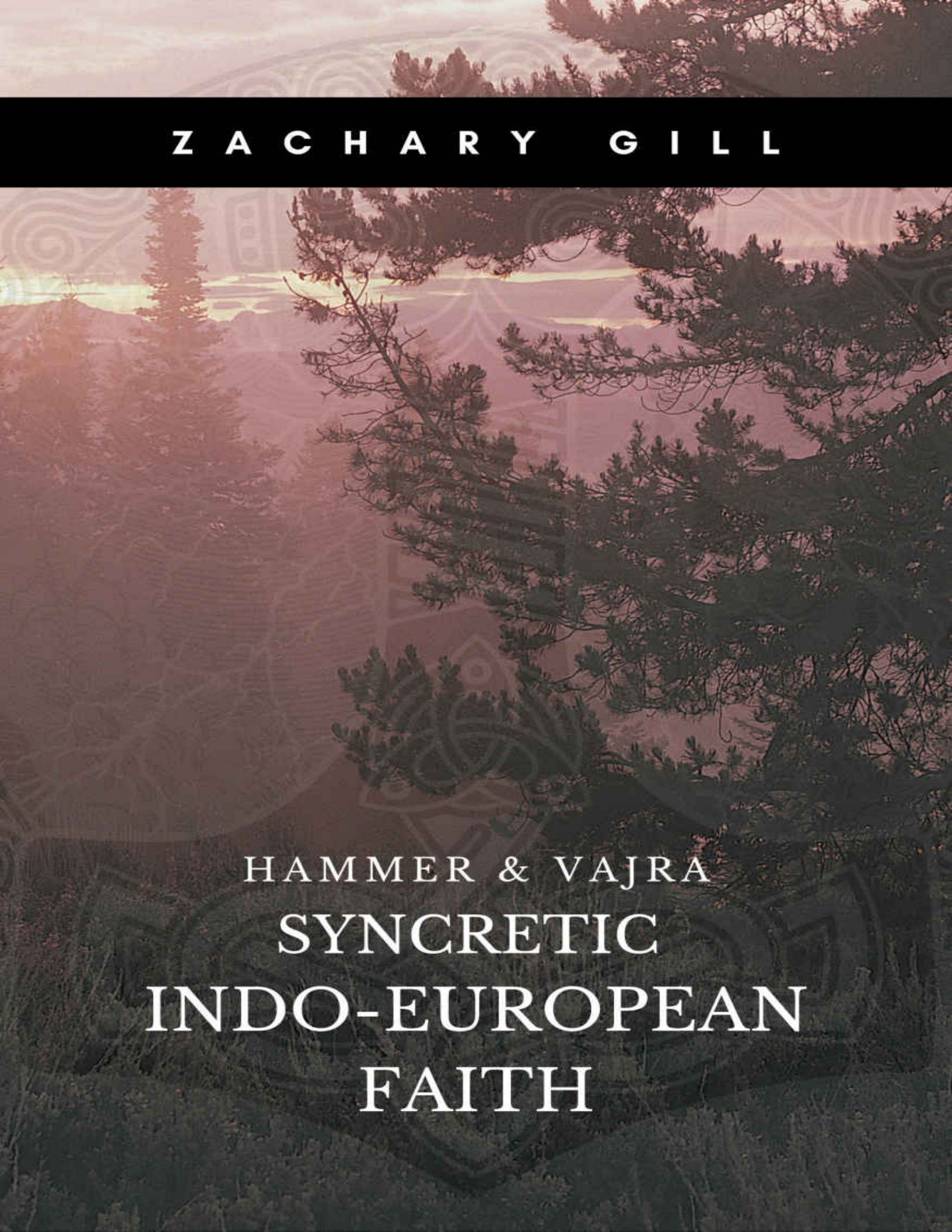
ZACHARY GILL
HAMMER & VAJRA
SYNCRETIC
INDO-EUROPEAN
FAITH

SYNCRETIC
INDO-EUROPEAN FAITH

Hammer & Vajra

Zachary Gill

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Dedicated to the growing community of Indo-European Folk—all of the friends, family, and faiths that it is comprised of.

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Introduction

Currently, we are living in a society reminiscent of a science-fiction novel, that is to say, one of high technology but low-life. This society seems to have cast aside its long-term investment in the future of its people, for the quick and dirty payoff of instant gratification. I call it the "cyber-decay." Society and traditions have eroded, and Chaos has increased, all while technology and advancements in communication and mind-numbing soulless entertainment has gripped our nation in a vice. It latches onto us, mind, body, and soul and refuses to budge. It's nearly impossible to escape from. And that's the way they want. They don't *want* you to be free. They want you to continue to suckle at the teat of technology, to depend on its ease of use, to depend on its functionality, and the "internet of things." They invade your homes, your lives, permeating through the entirety of your being, injecting their rules, their agenda, and their correct and approved thoughts. They strip away your independence, your personality, and your spirituality, threatening to take away all the things that make you human. All the things that make you Folk. Communication and spirituality have always been the thing that creates viable communities, and they seek to destroy that. If you can't communicate, you can't form groups, groups can't form societies, and societies can't develop based on the same universal principles.

However, this doesn't have to be the case.

Traditional spirituality, family values, and proper virtues of manhood and womanhood are returning. And it isn't through Abrahamic religions nor is it through defiance of modern society. Instead, it is through the momentum of Folk religions and Indo-European spirituality, where it could be said that Christianity got its values to begin with. These 'western' values and virtues were already existent in the West *well* before Rome created the amalgamation of different preexisting religions and cults to establish the

control that was Christianity. As you will see elsewhere in this book, the original form of Christianity would have been considered pagan by much of the contemporary Christian world.

This book is not meant to be viewed a scholarly work. However, I use references from studies and historical manuscripts whenever and wherever possible. It is an opinion piece from a practicing Germanic Heathen and Indo-European Pagan (Vajrayana/Vedic leaning) whose goal is to bring the traditional to the modern and to guide people back to their respective Indo-European Folk and faith.

ETHOS

Hammer & Vajra are an Indo-European esoteric, and spiritually focused group created as a guideline for those Pagans and Heathens lost in this modern world. Especially those that crave the wisdom and traditions of our ancestors. Creating a balancing act of adapting to the contemporary while incorporating the ancient and natural, embracing the masculine while respecting the feminine. They are fighting the dark while accepting its merits. This balance is attributed to Dharma, where one must see their actions as affecting the stability of Order and Chaos within their lives on a micro level and interconnecting to the macro level on family, tribal, national, divine and cosmic Dharma. A proper strive for this balance will allow those who are willing to learn to lead fulfilling lives that have communion with the Gods and ancestral wisdom while existing in this silicone enslaved society.

At Hammer & Vajra, we acknowledge that enlightenment isn't for the weak. It isn't for the faint of mind, the frail of spirit, nor the weak of body. No enlightenment is forged without blood, meditations on esoteric spiritual concepts that will leave you dumbfounded, and a strive for life.

We are Hammer & Vajra. Men and Women tempered with the Hammer of the Gods into the Diamond-like Vajra to pierce through the lies and embrace our true potential.

—Zach Gill, Hammer, and Vajra!

First Statement of Awakening
(Taking the Sunpill)

So, I have this deep gut feeling, that with the *Vedas*, the *Eddas*, the *Gathas*, and Rodnovery/Romuva faiths, the key to where the real original religion for the Indo-European can be found. This is what I have a distinct calling for. I feel that many people during the early 20th century up to current times are seeking something like this. They erroneously go to India and seek money-grabbing Gurus and Hindus when they only have watered-down versions of the original. *Hammer & Vajra* attempt to discover this truth and present it as clearly and unadulterated as possible.

There are many takes on faith, especially in this age of overpopulation, media-filled distractions, cultural decay, and digital *sages,* all calling for violence or payment and retribution. I will say plainly there are forms of faith, cosmological, and pseudo-scientific mindsets that have been presented as the *truth* for a long time without any benefit. Adherence to these ideas may have united people in the past, as even lies must be built on truth. But these philosophies have hurt us as much as they have advanced us.

The truth is there before us, within our ancestral blood, within our forefathers, within our children, and ever-present in the Cosmos. But it's been buried to keep the "cog" turning in a system oiled with digital, political, chemical, and sexual distraction. It is time for the awakening before the decay results in the end of an Era. If we are to survive, we will need to have an enlightenment. Hammer & Vajra will be there to help bring this enlightenment about.

Question Everything

Many people claim their faith is unwavering. Immovable. That it is their strength. Yet, they refuse to learn from the faith of others. They refuse to debate as they regurgitate platitudes. They refuse to challenge or question what they have been told. How do you know the foundation you have built your house upon is stable if you have not tested it? But society today won't let you ask those questions. They aim for you to blindly accept their versions of the truth. When you ask questions, you are labeled either as a moron or as the enemy, depending on to whom you speak.

Do you question history? Then you are a conspiracy theorist.

You question science? Then you are a quack or a cultist.

You question certain things that are considered taboo today? You are a racist, bigot, homophobe, anti-Semite.

You question things that are traditionally taboo? You are a rebel, degenerate, outlaw.

You question the accepted religion? You are either a sinner, a heretic, or an outcast. You actually believe in religion and faith as is traditional and not aligned with the agenda being pushed on you? You are a fundamentalist or a radical.

I'm pretty tired of labels. Always question anything that threatens you and yours no matter who you are. Always question what doesn't flow with the natural laws. Always suspect what makes you weaker and doesn't lead towards greatness or enlightenment. The *Sword of Wisdom* will cut through ignorance.

The truth will always shine through like the sun, regardless of the questions being asked.

What is the goal of this book?

The book is meant to act as both a primer and compendium of Indo-European religious studies as well as a guide for the spiritual concepts of Vedic Heathenism that is being proposed by the *Hammer & Vajra Project*.

This book isn't meant to convert anyone. Many of the topics found within compare and contrast the Abrahamic, especially Christian, beliefs, and scriptures with that of Indo-Europeans.

The personal essays section may come off as biased, this will be counteracted in the breakdowns of belief. These essays are meant for those who are of an Abrahamic background or reside in an Abrahamic society in order to help ease them into the understanding of Indo-European faith and its influence on Christianity and the like. Though I hope they will be interesting and useful for any and all, who read them.

This non-conversion policy also applies to Indo-European Paganism. The concepts of Vedic Heathenry that view the commonality of all Indo-European/Aryan faiths as one is a part of the simplified spiritual system being presented here. However, adherence to this simplification isn't expected or required.

It is our hope that this book inspires those of Indo-European cultural background or Heritage/Ancestry to view society, spirituality, and culture through a healthier lens. Moreover, I hope that this book will provide the answers to those who are searching for knowledge or find themselves in defense of their Indo-European faith against those who would challenge it.

Unverified Personal Gnosis (UPG)

Unverified Personal Gnosis, or UPG, can be defined as personal knowledge or religious perceptions that are personally revealed to the individual and cannot be verified until others confirm the same. Within the realm of possibility, this book attempts to avoid UPG outside of the personal essay segments. The usage of historical, genetic, and scriptural evidence is held above all UPG. However, this book is not a scholarly work. This is an esoteric work of comparative religion. This means there will be a mix of UPG as well as academic references and citations throughout this work.

All references will be found in the resources section at the end of the book. This book is a spiritual and cultural primer to aid those searching for

Indo-European culture, understanding, and walk with the divine. I encourage you to use the resources. Explore them and come up with your own conclusions. If this book has done anything, I hope it will have inspired you to explore for yourself. That is my greatest hope.

Hammer & Vajra's Opinion on Folkish vs. Universalist

Each of these traditions developed on their own and was influenced by various different groups, regions, and environments. This means comparisons must be taken to the origins and possibly the Proto-Indo-European sources. This does not mean that the evolution, morals, and cultural concepts of one religion, for example, Persian Zoroastrianism, is 100% compatible with that of something like Germanic or Celtic faith despite their common origin. This is where *Folk* centered ideology comes into play.

What is Indo-European Paganism?

Language, Genetics, Spirituality

Many will say that the term Indo-European only applies to a language tree and not to specific groups of people. However, when regarding the genetics of migratory peoples, you will hear talk of the *Yamnaya* culture, Eastern hunter-gathers, *Anatolians*, *Armenians*, the *Scythians* and even the Indo-Iranian term *Aryan* (used commonly in studies during the 1800s but brought to popularity by the *National Socialist Workers' Party* in German during and before World War II).

In the modern era, people commonly use the word *Caucasian* to refer to decedents of these people as they are also theorized to have originated from the Caucasus region, however, the Eurasian Steppes is more likely their actual origin. There are various theories, both based on genetic and historical studies that accompany the terms mentioned above. These theories are too vast to be covered in the scope of this book, but I encourage you to learn more if you're interested.

Furthermore, Indo-Europeans brought their language, culture, and religion to the regions they migrated into. These traditions and concepts of faith were disseminated throughout the various areas that were settled, either through marriage or conquest or both. For the sake of brevity when referring to Indo-Europeans, we will mean "of or relating to" the collective people and cultures of Europe and Western Asia, including the northernmost regions of India, with a primary focus on their religious traditions.

Various spiritual, ethnic, and religious groups are included in the Indo-European Paganism. Examples of these groups are Vedic, Germanic, Norse, Hellenic, Hittite, Persian, Greeks, and Slavic religions. Many scholars have compared and contrasted these religions and found similar themes, rituals, symbolism, and linguistic origins. In some cases, whole pantheons and views of theology are distinctly similar. Scholars have worked to, for lack of better words, reverse engineer, reconstruct, and reassemble the Proto-Indo-European (PIE) mythology.

Hammer & Vajra accepts the PIE as the key to understand and interpret the spirituality of the Indo-European peoples. However, regarding the concept of Vedic Heathenism, a focus on seeing these traditions through the lens of Vedic paganism and Germanic Heathenism will be primarily utilized.

What Is a Pagan?

Many people today seem to identify as "pagan." This word has developed into a sort of catch-all for anyone not part of the mainstream religious movement. It has also come to represent "unsavory" individuals that Abrahamic religions do not approve of—especially those who have chosen to live their lives and their spirituality outside of the accepted norms. The word "pagan" no longer means what it used to. So, here is a clear definition of what the word 'Pagan' means.

Initially, the word *ethnikos* was used in the Bible when referring to pagans. *Ethnikos*, meaning those of the *ethnic* faith. The word *gentile,* which was used frequently in the Bible, referred to non-Jewish or a Christian who isn't Jewish but also isn't pagan. However, this word also began to take on a meaning similar to "pagan." *Gentile*, from Latin *gentilis* "of or belonging to the same people or nation," from gēns 'clan; Tribe; people, family' is similar to the root word we use for *Genes*, which would imply Folk or family.

The word "pagan" is derived from the Latin *pāgānus*, meaning 'rural or rustic,' but was later used to refer to *civilians vs. the ruling class*.

Around 400 AD, Pagan being used as *Not-Christian* started to come about through the use of *Vulgar Latin*. In Old Persian, pre-Zoroastrian Iran, the word *bagh*[غ ب] (plural *baghan*) meant 'God,' 'creator' or 'the greater.' This is also used as 'Lord,' as can be seen in reference to the Gods such as Mithra. The practice of worshiping 'baghan' is 'baghani' religion [بغان ی]. The word has entered Old Slavic Languages with *Бог/Bog,* which in Russian, as well as many Slavic languages, means "*God*." The word also has a connection through Persia in the Latin through the practice of Mithraism, a rival religion to Christianity which predated it. In Proto-Indo European **b ʰagás* means 'portion, part' Iranian/Avestan *baga* meaning *God* and appears in the Sanskrit Vedic as *bhága* meaning Lord.

This would imply that "Pagan" means the people of Indo-European faiths or people of the European rural faiths.

Many people who claim the umbrella term "Pagan" are not adequately following the Indo-European folk/family traditions or morals as they should. They are not pagan. Paganism will always be centered around Folk and family and the worship of the Gods.

The Divide

Interestingly enough, you'll find this divide in Zoroastrianism as well. It is reflected in the Asura vs. Deva argument. Though the Iranian/European paganism seemed to focus more on the Asura and less on the Deva, it included this divide in things such as the Gods of Olympus vs. Titans and Aesir vs. Vanir. Zoroaster was a Vedic era priest and split off to take Vedic thought back to its original worshiping. By the time Vedic view of both the Iranians and Indians were being written down, Indra was the main God glorified, and he was considered a violent God of war. Therefore many battles were being fought in his name.

Zoroaster realized the Asura, who are the same as the Nordic Aesir, were being ignored and forgotten. The Asura were the original Gods of the Aryans. So he revamped the religion, but in doing so, he also added innovations like bringing *Ahura/Asura Mazda* as the primary God. This is where the two Aryans of Iran and India parted ways.

There are forms of Zoroastrianism that worship Mithra and see it as Mitra from the Vedic texts. And some may say that the originally Aryan religion could be found in the more Slavic regions, depending, of course, on whom you ask. The importance isn't just the Vedic vs. Zoroastrian vs. European Folklore, etc., the important thing is that these are all reflections of Indo-European Paganism and had an influence on European Paganism and the *Perennial Truth* found within these traditions. The occurrences and connections have been made via the Iranian, where many Ashura type deities were made into so-called *Deva* status and that *Deva* as a title was eventually demonized.

It is from these listings of deities in the Iranian context that it could be theorized that the Slavic *bog* and Germanic Aesir are derived as *Ahura Mazda* is also connected to the title of Asura in many ways.

In regards to the Aesir-Vanir war in the Germanic context, people who come to these conclusions don't appear to realize that the conflict between them isn't an Indian aspect, but a Zoroastrian and Persian one. A separation between the two. However, both of these Gods are for all intents and purposes, Deva. Their roles are that of Gods, but with different titles. While it could be theorized that the Aesir are the Zoroastrian (Ahura Mazda: Yazata) and Vanir are the Deva, this is somewhat irrelevant as the in the Germanic both tribes are bound together and end up acting like one. Therefore, many whom one would call an Aesir, or a Vanir are derived from or connected to a complimentary Deva or Ashura.

While evidence that the Aesir originate from Iranic linguistic connections is sometimes spotty, it is still very a strong argument apparent. As the Slavic word *bog* and the word, *Ashura* are found in the Vedic Sanskrit as well as the Avestan.

This connection to the Iranic language groups is essential because one of the primary influences on both Slavic and certain Germanic groups is drawn directly from the Scythians. They were, for the most part, an Iranic language-speaking people. The idea behind the influence of Iranic (Asura) deities vs. the Vedic deities are what influenced the West more as Zoroastrianism and Mithraism were more influential to Scythian, Goths, and Romans.

While the Greeks did indeed have synchronicity with the Indian peoples during specific periods, they also had quite a bit of interaction with Persians and an almost rival exchange between the two, both religiously and culturally, where it was sometimes as anti-Persian and sometimes pro-Persian (given various philosopher's takes).

While the Iranians took the Vedic Gods and repurposed them with the same roles within a Zoroastrian context, an action attributed to Zarathustra, they placed them in a hierarchy under the supreme God Ahura Mazda. They maintained this level of polytheism with other Gods, such as Mithra, within the pantheon rivaling *Ahura Mazda* from time to time that is until they had reformations that pushed Persia towards a restrictive monotheistic movement. However, this movement in Persia applies to later Indian movements such as Buddhism.

Buddhism attempts to separate itself from certain Vedic beliefs, caste systems, and Gods, but then applies them under the overarching *Buddha-Hood* or *Buddha-Nature,* which is akin to the monist idea of a "*One*" that promotes Dharma to which all are subject, even the Gods. Then they proceed to culturally inject the same Vedic Gods directly back into the faith and revere them similarly as they had previously, including the rituals and rites.

In the end, the deities here are all from an Indo-European grouping, and the accepted pantheon all fulfill the same primary roles and connections to the Vedic Gods, outlying regional and cultural Gods aside. These groupings, under new authority, are akin to the Brahman in the Upanishads, Greek philosophical Logos, or the Monist/Platonist "*One*."

While not a direct continuation of a PIE or IE deity, it is indeed of IE culture and is conceptually relevant within the same spirit of Indo-European understanding of the divine. In the end, the Gods are all from an Indo-European grouping, and the accepted pantheon all fulfill the same primary roles and connections to the Vedic deities, outlying regional and cultural Gods aside.

Within the Germanic Heathen or modern "Asatru" context, the argument for the Aesir-Vanir war became a moot point, as said above, since both 'races' now fulfill the complete needed roles as their other Aryan

counterparts. This applies to the Greek Olympians, Roman, Slavic, Hittite, and Celtic Gods.

The Word 'God'

The Christian usage of the word *God*, related to the German *Gott*, comes from *Gaut.* Both of these words designate a progenitor being or a divine father similar to Odin by the Goths. We start to use the word God for all holy beings. Often these beings are considered Ashura, which was demonized similar to how Christianity demonized the Gods of others but accepted the Angels and Deus all while the word Deus or Divinity is actually related to the word *Deva* in some ways. *Deva* is a Sanskrit word that relates to the modern English word for *God*.

The Supreme God, as Christians understand it, isn't found 100% in Pagan religions. The concept of the trinity and the monist "*One*" is. Still, ultimately it is more of divine energy or "*One*" of the universe or the divinity within. Modern English uses the word God in the same way one would use *Deva*, but then also use God in the same way one would say Deus, but also uses God the same way as using Logos/Monist "*One,*" which doesn't precisely apply either.

The argument with the Ashura-Deva and Aesir-Vanir is both correct but incomplete in as much as people who come to these conclusions don't realize the 'war' isn't an Indian aspect, but a Zoroastrian and Persian one. A separation between the two. However, both of these Gods are for all intent and purpose, just Deva. Their roles are that of 'Gods,' maybe with different titles. While it could be theorized that the Aesir are the Zoroastrian (Ahura Mazda Yazata) and Vanir are the (Deva), this is somewhat irrelevant as the Germanic both tribes are bound together and end up acting like one. Therefore, many whom one would call an Aesir or Vanir are oppositely derived or connected to a Deva or Ashura.

In the end, the confusion and division of the East don't apply entirely to the worship and understanding of the West. Nor does it apply to the Far East in Buddhism, where both are often made to be equal. Adding to the confusion is the difference between a racial designation of Ashura and the

similar term of the rank of God being an Ashura. For the general practitioner, it is best to leave these distinctions by the wayside as it doesn't change the status of any deity mentioned aside from those associated with Chaos, who is obviously stated.

With the goal of unity, the continuation of such division does nothing but cause further issues and splintering akin to previous divisions and the current arbitrary divisions within different Abrahamic faiths. The result has led to people arguing, fighting, and killing over minuscule points regarding worshipping the same divinity.

The Original Religion

While I think that you can use Platonism and other concepts to analyze certain forms of paganism or to put it into perspective, paganism at its origins is the first religion Neolithic, Paleolithic, ancient man, etc., were animist. These spirits and concepts and interactions with existence such as the life-giving sun, darkness and the Moon, death, and rot, birth and burial all of this are what original religion was based on, which is also why I greatly enjoy the Vedas because they touch on this primarily. While they are newer in origin, they are still are more accurate to form than some of the 'religions' we think of today.

It is my personal view, and the picture presented in this book, that the Vedas could be the key to understanding the origins of Indo-European religion. Also, by extension of interaction and adoption, even a proper understanding of Christianity can be seen based solely on what has been incorporated from paganism. Though there were schisms between the Zoroastrian religion of Persia (Avestan) and the Vedas, the connection between these ancient faiths can be seen directly in other forms of paganism.

While guesses can be made on what the original faith was using methods of historical research and reverse engineering, there are many Indo-European religions that are related. Vedic, Zoroastrian, Germanic, Slavic, Celtic, Greco-Roman, Anatolian/Hittites, Armenian, just to name a few. Some researchers have established what they think is a Proto-Indo-

European religion. This was done through comparative religion, language reconstruction, and analysis of historical texts. These all include concepts such as worship of the Sky Father, Dawn Goddess, the Sun, and Moon. Further thoughts are that of Elemental and nature-oriented (animistic) deities, divine twin founders, Dragons or Serpents, the Trinity, similar creation stories, and either the World Tree or related concepts of cosmology. It is my philosophy that if someone wants to know what the ancients believed in or practiced, they should look towards what the various Indo-European/Iranian faiths have in common.

What people need to realize is that Mesopotamia, Babylon, Canaan, and the Hittites, as well as the Danube, influenced a lot of people and each other through history. Their influence on certain Indo-European traditions doesn't equate to a culture being corrupted or impure. A lot of what makes up Christianity is founded on Indo-European and European Paganism. The same with the Judeo influence on Christianity as when taken to its root, Judaism is based on Canaanite, Egyptian, and Hittites Paganism. This also applies to Islam.

I support the reclaiming and rediscovering of folk culture and paganism found within the three major Abrahamic religions to establish a more solidified and commonplace idea of Paganism. Especially Indo-European Paganism. As the saying goes, 'Be careful not to throw out the baby with the bathwater.' Just be careful not to get caught up and distracted with the parts of their teachings, which are meant to defeat us, doom us, and enslave our minds. That being said, in regards to the Vedic Heathen concept, it would be best to search that which is not Abrahamic first to discover in-depth concepts of Indo-European but do not dismiss that which is found in Christianity just because it is similar or adopted by them.

Warning on Zoroastrianism

Within the full spirit of comparative religion and in the vain of the thesis of this book, all Indo-European faiths of which are related and were influential of cultures and communities are mentioned. Due to this, Indian, Persian, Greek, Celtic, and Germanic religions are all mentioned as they were primary examples of Indo-European cultures that have survived until today. Persian Zoroastrianism, much like any religion, is subjective to cultural changes over time. While Zoroastrianism had substantial influential control over the region and much of Eurasia, Persia also contained pre-Zoroastrian Mithraism and Pagan Scythian religion, which has been theorized to have influenced Slavic and even Buddhist formation. It is without a doubt that this region is significant to Indo-European Paganism. However, those seeking to tap into what would be closer to the spirit of the practices and beliefs of our original Indo-European ancestors should be warned not to become lost in Persian Zoroastrianism just because of its influence.

Through many dynasties and political regime changes, Zoroastrianism became more and more monotheistic. It started to enforce rigorous control over the fire-worship, Pagan beliefs of Mithra, or the polytheistic aspects of the original Persian faith. Rules regarding fire worship became more strict over time with temples becoming ‘state’ owned, and all forms of sacrifice become taboo outside of the confines of organized religious practice. Later this gave way to Islam as it had already prepared the Persian people for its takeover.

It is the opinion of *Hammer & Vajra Project*’s Vedic Heathenism that this is not in accordance with the spirit of the Indo-European worship. This does not mean, however, that Zoroastrian concepts should not be used to expose the Indo-European impact on the formation of European Christianity and Judaism.

On Zarathustra

Zoroastrianism, Zarathustra basically heretically took Varuna (who was sort of disposed of as a lesser deity and only really attested to in the combination of Mitra-Varuna in Vedic, and made him into the primary deity; or so it is claimed with the connection he is speaking about in the book of the Varuna and Ahura possibility. The other is that Ahura is thought to stem from the word Ashura (of which Varuna is seen as the rank of). The Ashura is a rank of God, or some say a race of God that was different than the Devas and often more primal. In India, the Deva became the highest with Ashura as a lower (sometimes) rank, and later Ashura was slightly demonized to be that of Chaos. Zarathustra took the Ashura and made them the primary while demonizing the Devas. The concepts put all the Gods (Yazata) as emanations of Ahura Mazda and though they are based directly on the Deva in function and description.

In the Germanic religions, the Aesir are connected to Ashura via word breakdown and origin. However, their functions are similar to the Deva, with the Vanir being more akin to how the Ashura became seen in the later Vedic. The Germanics Joined the two similarly, as they were prior in the Vedic, and see them all as deities together. Though you could say, the Giants and Trolls constitute the ‘Ashura’ for them as they are the Chaos.

Zarathustra took Ahura Mazda and made him the ‘One/Monad’ etc. It was rather polytheistic, but after a long while turned more monotheistic and influenced the rise of Christianity. Though some may say, Zarathustra was Monotheistic leaning, to begin with, and made his faith polytheistic as a compromise. Oddly enough, Mithras worship continued on its own in Persia and later the rest of Europe. Mithraism in the West was polytheistic and replaced Ahura Mazda with a more Solar focused One of Sol or Dyeus Patr. This worked well with the Roman Jupiter as they were seen much the same (Jupiter = Zeus = Deus). In this way, it is going back towards the Vedic Indra (Thunderer/Sky God/King or Prince), who too was the son of a Sky father and worked as the Striker or stand in power/Duke of Heaven. This is interesting as Zarathustra had demonized Indra.

In addition, the Slavic Gods who have bog in their name are possibly connected to the Ashura. With the Deva term sometimes being demonized still as Chaos Gods, though the Deva themselves being vastly adopted as Bog (Gods). The primordial God for Rodnovery (Rod) is also called Deivos, which is directly connected to the word Deyus/Deus/Zeus.

While Zarathustra was most likely acting in Good intent with his attempts to reform the religion. He boiled down religion to the Fire and Water ritual primarily and spoke ill of the usage of Soma/Haoma. Though Zarathustra contradicts himself later, mentioning the usage of *Haoma* is a sacred ritual for reaching the divine. Some will say he is just rebuking the over usage of the substances. His primary focus on *Ahura Mazda* is also in contrast to his hymns to *Mithra* and other *Yazata*.

Ultimately Zarathustra had much wisdom and inspired a lot of enlightenment among the Persians. However, some of the concepts of Good and Evil were taken too dualistically, which caused harm to traditions.[i]

Euhemerism

Often, throughout this book, I will speak negatively about Euhemerist ideas. I use the term broadly to refer to those who tried to associate their heritage, culture, and religion back to the Bible or Biblical characters. However, often this term is used in academia to describe the tying of mythology to historical events or people.

Despite being used by many different authors, historians, and poets, both before and after him, it is named after the Greek philosopher Euhemerus and is attributed to him. This technique or method is used by many rulers, poets, and authors to tie a royal lineage and its people to the Gods, but takes it a step further and links them to a historical people and thereby humanizing the Gods. Often this concept is utilized by Christianity to not only humanize the Gods but then attached the peoples in question within a race or peoples associated with the Bible as a means to propagate Christianity.

This directly undermines both the culture of the people, but also their native spirituality and ethnic identity. It is commonly still used throughout the world by many Christian organizations. This is what I refer to when I speak negatively about Euhemerism. However, there is something to be said about the common Euhemeristic practice of associating the Royals to Troy. While this is a Romanized idea meant to tie a political ruler to either the Roman Church or the Ancient Greeks to assert a level of prestige, there is some merit to the concept. The Trojan war is believed to have been an actual historical event that took place anywhere from 13th up till 11th century BC.

This is important to note as, according to the writings surrounding the events, it describes a region that is close to Anatolia and possibly into the Eurasian steppe lands. The tribes being represented are often said to be close, like brothers, and even the Egyptians are associated as once being of the same tribes of peoples. This leans heavily to the Indo-European theory. Connections have shown that Steppe peoples, such as the Scythians and other Eurasian tribes, gave birth to the Germanic tribes. In contrast, other

theories connect the Thracian to that of the origins of the Celtic peoples while associating them with the ancient Greeks as well. Even the Armenian peoples, especially those of the Native Armenian faith (Indo-European), agree with this concept. If one considers Anatolia or nearby regions (once held by the Hittites) to be that of the birthplace of much of Indo-Europe, then it isn't too farfetched for a Germanic king or poet to trace their people's linage back to Troy.

Vedic Heathenism

Within *Hammer & Vajra* have coined the label Vedic Heathenism. While this may sound misleading, it in no way implies that we are 100% Vedic or its child faiths of Hinduism, Buddhism, and Jainism as well as others such as the related Zoroastrianism. Nor is this a way of starting our own religion or cult. It is instead a folk centered form of Heathenism that focuses on the roots of Proto-Indo-European religion, which can be best seen in one of its most intact ancient forms (at least by today's research) the Vedas and reflective in the various related folk faiths. Yes, we are suggesting taking the commonalities found in the Avestan faiths (Zoroastrians and ancient Persian paganism) Germanic Faiths, and the Vedas as a lens to view all Indo-European Paganism. In truth, Vedic Heathenism is a much cleaner term than Aryan Heathenism due to the unfortunate political condemnation that the term carries.[ii]

This is why we use the title *Hammer & Vajra* for the project and movement. The Hammer represents Mjölnir, the Hammer of Thor, which is often used as a representation of Germanic Paganism and heathenry, which is a conduit for the thunder and lightning cast by Thor. The Diamond-like Vajra, an Indian/Aryan weapon often used in ritual which symbolizes indestructibility and a thunderbolt of unstoppable force.

> "If a good man sacrifices to the Gods and keeps Them constant company in his prayers and offerings and every kind of worship he can give Them, this will be the best and noblest policy he can follow; it is the conduct that fits his character as nothing else can, and it is his most effective way of achieving a happy life."
>
> - Plato, *Laws IV*, 716d/176e.

The segments below are the basics of what *Hammer & Vajra* sees as essential aspects of Vedic Heathenism. Each will be explored, though broadly, for a general understanding. However, this is meant as an outline of what practices and beliefs go into being a Vedic Heathen.

- Believe in and revere the Gods of Indo-European Paganism
- Animism
- Cosmos/Creation/Father Sky Mother Earth/Trinity/Axis Mundi
- Karma/Fate
- Reincarnation/Afterlife/Cyclic view of time sacrifice/Death begot life.
- Dharma/Ṛta
- Chaos vs. Order
- Ancestor worship
- Tribalism/Family/Sex/Intergard/Outer Gard/ Raising Children
- Virtues:
    - As defined by Plato/Socrates
    - As defined by the Vedas
    - Zoroastrians
    - As defined by Odin (Hávamál)
    - The Nine Noble Truths
- Spiritual energies
- Mother Earth (Earth, animal, forest, natural religion)
- Enlightenment

Figure 1 My necklace consisting of Kolovrat, Mjölnir, and Acala

Beliefs

Believe in and revere the Gods of Indo-European Paganism

While this should be obvious, it is one that must be identified early. This is not a path for atheists or those who explain away the Gods through science. Your religion shouldn't be defeated by science but met with it. Also, while it may be acceptable to be eclectic to some people, especially if you are of different Indo-European/Iranian tribal heritage, the practitioner should be encouraged to stick to the names of the Gods of which tribes they are closer to at least culturally/tribally if not genetically.

This not only plays into the close relationship, one can develop with the Gods, but also with the history and heritage of their ancestors who worshiped the Gods under such names and symbols. However, it is recommended to use the framework from reconstructed links between these related faiths to inform ritual and practice (such as is being suggested throughout this book). There are different ways to theologically view the Gods, which will be explored elsewhere in this book. However, a belief in them must exist.

The Nature of the Gods

Many cultural tales of the Gods that have been passed down represent them as heroic beings or characters within a 'myth' that teaches morals. In some ways, this was the only method to allow these cultural and spiritual thoughts to survive under Christianity or Islam. This has led to a dichotomy of thought in regards to the Gods, their existence and the concept of archetypes is given birth. This can lead to further division and subdivision of categories of how people view the Gods, however for the sake of ease of understanding, these will be broken down into three categories: Polytheistic

Deism, Archetypal psychological Deism/Atheism, and lastly Monism/Neoplatonism.

Polytheistic Deism

To put Polytheistic Deism in an oversimplified manner, either all Gods exist, or at least the practitioner's Gods exist, and they are divine within their own right and power. Many eclectic pagan paths such as modern Neopagan Wicca and others tend to view the Gods in this way and therefore often pick and choose which Gods they want to revere, or they feel a calling to, despite the fact that some of these Gods are from different, often contradicting, cultures or faith groups and sometimes have similar aspects to one another or another God within their respective pantheons. This can also be applied in a folkish or tribal manner where the practitioner or Tribe acknowledged other Gods but maintain focus on their own first and foremost. Sometimes this existence of 'all of the Gods' as complete beings in their own right is extended to allow for the coexistence of all pantheons is Hard Polytheists. This can lead to some contradictions as often, the Gods of another pantheon or culture have the exact same domain or attributed feats as the native Gods within the practitioner's personal religion. An example of this would be the creator deity. If the Creator who forms the planet/plane of existence we all live on exists alongside another being who has the same feat attributed to them, then this not only creates a logic error but is a concept that is very unlikely in reality. Though Metaphysically, this could be resolved by the interpretation that these Gods all govern their own domain or realms. Often this thought process ends up being heralded by Monotheistic groups such as Abrahamic faiths to state that there is no God but their own.

However, the Hard Polytheism is also one formulated out of ignorance (lack of knowledge or exposure) to other cultures or similar faiths. Within the guise of Vedic Heathenism presented in this book or Indo-European Paganism, in general, the idea that Gods of the same aspects, domains, or functions are different beings becomes not only unlikely but false. The more studies of comparative language, religions, and DNA come forth, the

more discoveries reflect the concept that all of the Indo-European Gods were most likely the same as other similar Gods within the Indo-European family. This is considered Soft Polytheism and is the basis of the theology presented within this book and Vedic Heathenism.

Archetypal psychological Deism/Atheism

While the archetypal category has been attributed to the Swiss psychologist Carl Jung and American Literature professor Joseph Campbell both of whom wrote to this concept ad naseum. While Joseph Campbell wrote on comparative mythologies to were broke down myths from all over into specific literary devices/methods or functions that they all share, Carl Jung's studies reflect more on the human nature of that each God represents. Often Archetypal understandings of the Gods are referred to as Jungian. Jung often wrote on the interpretation of the Gods being different forms of Archetypes within the Human psyche given form or being reflected in society and human culture. Examples would be of creativity, sexual desire and procreation, anger and rage, and even virtues or vices similar to the seven deadly sins.

This interpretation often leads towards an atheistic view of the Gods as they can be seen as human-made or reflective of the human spirit. However, there is a Theistic view of Jung's interpretation that leads more towards the Monist and Soft Polytheist views of which all humans contain the divine within them as do the Gods. Therefore, the Gods expressing themselves as archetypes through human nature is the same as humanity expressing their own inner divinity. Jungian archetypal concepts became popular with Pagans due to Jung's writings on the Germany of WWII being a reflection of the rise of the archetype of Wotan (Odin), who had been forced dormant by oppression and artificial 'peace' and placidity. Jung's views were given further light in the Pagan groups due to writers such as Joseph Campbell amplifying or refereeing to Jung's works.

Monism/Neoplatonism

This is a complex subject of which I will explain within my own words instead of giving the whole history of Monism, Neoplatonism, and its connections to Hermetic traditions, Vedic traditions, Indian Greek kingdoms, and even esoteric Christianity to its fullest extent.

There is a deep connection with monism, possibly stemming from the Orpheus cult and the Indo-Iranian faiths others believe. In a simple explanation, the core idea is that God (big G) is the One (also called Monad, Ahura Mazda, and various titles in the Vedic traditions). Existence itself is the One. The one consists of all of the cosmos, Chaos, and Order, life and souls within. Divinity itself is the One, and all of us are aspects of or extensions of the One.

Guido Von List elaborates on the One within his *The Religion of the Aryo-Germanic Folk,* saying that humanity is how the One experiences life and grows, making mistakes and advancement and experiencing life and death and rebirth. He also implies that the one itself dies and is reborn many times in these eras. This is somewhat similar to concepts of the various Yugas and as well as Ragnarök with the Earth dying off and being reborn after a bout of darkness.

I prefer to use the human body as an analogy of the One. Imagine the human body. The cells within the body are humans, animals, and life. They are created by, report to, and rely on the organs. There are various types of cells, and those that are more complex or more similar to Organs would be more akin to Humans or the idea of Demi-Gods. The Organs are the Gods. The Organs take care of these cells, and produce them but also rely on them themselves for communication and resources. Of these Organs, the brain is what controls and regulates them all. Within this, I would opt that the brain represents the Trinity or Godhead. The nervous system of which electric synapsis (of the fire element) communicates through various frequencies is how the cells and Organs communicate to the brain and thereby the *One* itself.

These communications could be through rituals, sacrifice, prayers, and hymns or meditation. The divine/One itself flows through these frequencies and lives within each of us. To keep the body healthy, you must maintain a

balance. In the same way, a balance between Order and Chaos must be maintained as well.[iii]

This is one of many analogies. And this one has some flaws. One flaw is that some (including myself) don't see the Gods as needing us in order to exist. There are other analogies worth perusing, such as that of the inner working of a computer. Regardless they are simple ways to understand the depth that is monism. Plato has much to say on this matter, and most of the modern interpretations of monism are derived from Plato, which is why it is often referred to as Neoplatonism. Many pagan and Indo-European traditions have views similar to this, which causes an odd dichotomy as Christianity borrowed from Neoplatonism heavily. Though on the other hand, a majority of western mysticism also is inspired by Neoplatonism.

Who are the Gods for?

The question of 'Who are the Gods for?' seems to be a central focus of many modern pagan groups and movements. This question can be easily answered between the two labels of either Universalism or Tribal/Folk religion. Though it is easy to answer quickly, this doesn't mean that these answers will satisfy all seekers or that all forms of spiritual traditions fit perfectly in the molds without some compromises. Before delving into how nuanced these answers genuinely are, we will first address the basic categories groupings and why they are often controversial.

Universalism

Universalism is simply explained as a religion for everyone, that applies to everyone's society, culture, language, and genetics. This is a term that would never historically be associated with a Pagan or folk religion for the most part. It is a term modernly used after the advent of Christianity and Islam. Both Christianity and Islam increasingly became focused on conversions of more than their own people groups and of the world. They began to associate all other religions as false via doctrine and apply a world view of culture, history, and divinity that is deemed as absolute and all

others should or must follow, regardless of their race, current religion, language, or history.

The term universalism was applied as they had the only truth, and it was the universal truth for all peoples. This term and idea have been changed over the ages to mean a religion that anyone can join. Modern Pagan groups use it to mean a Pagan religion or tradition, or any spiritual grouping that allows anyone from any background, race, or nationality to become a full-fledged member. It is often held in opposition by people of Tribal and Folk oriented ideals.

Tribalism/Folkish

Tribal religion and or Folk religion, often called Folkish, are traditions in which one's membership, ability to worship long side, or even the validity of their belief and practice of such tradition is based on their association with the Tribe either genetically, historically, by marriage, or by nationality. Often modernly within the Germanic religious groupings, it has become a focus of racial makeup. This is a controversial concept as many groups use the world Folkish, spelled with a *V* in the German for *Volk* (meaning the people) and its association with the NSDP in WWII Germany. Some of these groups are indeed politically minded, just as some of the universalist groups are politically minded to the opposite side. This doesn't mean there isn't historical evidence of certain groups being only of specific makeup or the argument of cultural appropriation, which often is wielded like a single edge blade and a double standard.

There are non-European groups (aka not Caucasian groups) such as Native Americans, some Jewish sects, and some Indian groups which would fall under the Folkish label as they only allow those of their own to join. This debate becomes both a politically one, pushing racial arguments, and a theological one in which each side argues for either inclusion and acceptance of all peoples, or exclusion of all but certain peoples.

Historically this divide is rather interesting as neither is exactly correct. A majority of Pagan groups did not accept other peoples from other tribes within their religious context. However, there were many of those who did

indeed find synchronicities with other groups and merge or adopt each other's views of divinity. Vast empires such as Greece, Rome, Persia, the various Middle East Empires like the Hittites, and even larger Asia grouping such as the Huns and the Mongols, took in multiple people groups, and the result was different religious aspects. For the most part, the conversion of these peoples or forced conformity wasn't a focus until the rise of Abrahamic religions.

This is ironic as by forcing people to be allowed to join, or by advertising to those who aren't of the same Tribe, universalist Pagans are often being almost Christian in their approach. However, on the other hand, Folkish Pagan groups, especially those of Indo-European origins, often forget the historical evidence that Indo-European religions not only were influenced by different religious beliefs or cultures whom they traded with, warred with, or assimilated, but are also connected to other Indo-European groups, which is part of the point of this book.

Folk Centered Does Not Equal Hatred

In any movement or ideology that is *ethnically oriented*, people should be allowed to do what they choose as a group without outside enforcement. This applies both sexually and spiritually. If one group doesn't appreciate another groups' beliefs/actions/associations, they should be able to advocate and practice their own beliefs peacefully and without hatred and without being justly or unjustly called 'racist.' In the same manner, forcing the acceptance of others to create some ideological multicultural structure is, in itself, just as racist and anti true diversity as some universalist claim to advocate for.

Both of these categories are complicated, and when applied on a national, moral, or even Dharmic vs. adharmic level, they become a matter of social cohesion, stability. They often include debates regarding a fight for existence. Nothing is ever as cut and dry as any group you may encounter online or in a religious sect will make it seem.

While the intent of this book and the proposed Vedic Heathenism system would never advocate for hatred towards someone just because of their

race, it should be noted that while there are perennial truths that can be found within all religions, it makes very little sense for someone of African descent, for example, to worship the Northern European version of Indo-European Gods. Especially when they have their own rich traditions and history on which to draw their inspiration from, it would be a shame to neglect one's blood born tribal and cultural history.

1. Animism:

Spirit is within all things. While this concept delves into a more significant concept that connects in many ways to monism, it is the idea that all existence is of divinity. In a Monist view, this divinity is one that lives in everything as different aspects or layers of divinity. The general tribal animism is similar but somewhat less philosophically says that all things have a spirit within them. This includes spirits of nature, animals, elements, cosmos, etc. While this may be glossing over many concepts but most animism, be it Shinto, Celtic Druidic, Native American, or Animistic concepts of Germanic faith, follow similar ideals of spirit being in all things and the care of the local land. Often paying homage to or revering the local land spirits (Vaettr) are considered to be as crucial as the Gods themselves. Parallels between this ecological/environmental conservation and the worshipping of nature are not only apparent but something that should be inseparable. This does not mean one mustn't make use of nature whatsoever or build from resources within the earth, but that one must take caution to be thankful for what they take, including the life of an animal, and make an effort not to take too much as that it cannot be replenished. This is a difficult task in today's high technology, an industrial complex filled world that is artificially overpopulated. However, one must concern themselves primarily with their own actions and that of their own Tribe. Be careful, however, not to be tricked into political ideologies that push extreme environmentalism either, they more often than not hide an ulterior motive.

2. Cosmos/Father Sky Mother Earth/Trinity/Axis Mundi:

The term Creationism is something that is associated closely with that of Christianity and the biblical tales. The thing is thinking of the Earth itself as divine origins or as a part of divinity itself was the standard belief almost all ancient peoples. This entail does infer that the Earth should be revered in

much of the animistic ways, as mentioned previously. However, Abrahamic faith takes the actual spirit out of the earth itself and only focuses on the creator. This leads to the planet being a resource to exploit in modern interpretations, even though even the Abrahamic scriptures say that God wanted man to be stewards of the earth. A whole book could be written on the esoteric interpretations regarding the biblical concepts, their plagiarism, and influences of Canaan and Phoenician traditions as well as gnostic and hermetic interpretations. Needless to say, it wasn't the interpretation of what it became up till today. There is a lot of beliefs in creation that both the Hellenic as well as the Eastern Indo-European traditions held that were similar to the 'creation' in Genesis. Divine conception or Guided evolution is another theory that floats around often. This acknowledges the current scientific theory of the Big Bang and evolution, to some extent, along with that of the hand of the divine.

In the Indo-European traditions, the Earth is usually not the only focus of creation but that of the whole Cosmos as well. The 10th Hymn of the Rig Veda called the *Nasadiya Sukta or 'Not the Non-existent'* is written thusly, as translated by *Basham (1954)*.

1. Then even nothingness was not, nor existence, There was no air then, nor the heavens beyond it. What covered it? Where was it? In whose keeping? Was there then cosmic water, in depths unfathomed? 2. Then there was neither death nor immortality Nor was there then the torch of night and day. The One breathed windlessly and self-sustaining. There was that One then, and there was no other. 3. At first, there was only darkness wrapped in darkness. All this was only unillumined cosmic water. That One which came to be, enclosed in nothing, arose, at last, born of the power of heat. 4. In the beginning, desire descended on it - that was the primal seed, born of the mind. The sages who have searched their hearts with wisdom know that which is akin to that which is not. 5. And they have stretched their cord across the void, and know what was above, and what below. Seminal powers made fertile mighty forces. Below was strength, and over it was impulse. 6. But, after all, who knows, and who can say Whence, it all came, and how creation happened? the Gods themselves are later than creation, So

who knows truly whence it has arisen? 7. Whence all creation had its origin, the creator, whether he fashioned it or whether he did not, the creator, who surveys it all from highest heaven, he knows—or maybe even he does not know.'

—Translation by A.L. Basham.

While this sounds very similar to that of the biblical concept, remember that Rig Veda dates to at least 1500 BC according to many historians, while the Hebrew Tanakh has been dated to around 9th century CE and the Torah to 900 BC.

This is not the only thing that the Vedas have to say in regards to the creation as Gods that represent each of the different elements of nature appear in their own Hymns with their own creation. However, while the God in the 10th is often considered Prajapati (*Prajāpati-Rajjan/Lord of Creation),* it has come to be regarded as either being Indra, Brahma, Vishnu, or Rudra/Shiva, etc.

The most common interpretation is that of the trinity of Brahma, Vishnu, and Shiva, which are the Creator, Sustainer, and Destroyer. This is considered the Vedic (also Hindu) trinity. This is important to note that the Trinity or Godhead is a common theme in the creation of the Cosmos and the earth. This is seen in many Indo-European traditions and is only confused in the Abrahamic one after it has been influenced by Indo-Europeans in the creation of the Logos of the Father, Son, and Holy Spirit. However, within the focus on Prajapati, the creator is also a possible connection to the Greek Orphic interpretation of *Prōtogonos*/*Phanes*.

Phanes is a hermaphrodite being of light that creates existence. He is born of the Cosmic Egg, which in essence, is both a metaphysical euphemism for the creation of the earth and impregnation as seen in nature. Mithras, who is considered as born of Stone (Earth), is similar in nature as both are beings of Light/Solar deities. It is also important to note that the Greek creation story has Father Sky (Greek: *Uranus*, Hittite: *Uarsa*, Vedic: *Varsa*, Vedic: *Varesta*) impregnating Mother Earth (Greek: *Gaia*)

Varsa/Varesta is possibly connected to Varuna, who becomes intertwined with Mitra-Varuna. This further implicates the connection to Mithra/Mithras.

A majority of Sky Gods are depicted as being the mate of the Mother Earth Goddess. This would be Uranus and Gaia, Zeus, and Hera (whose sacred animal is the cow, much like *Audhumla*), Odin and Jörð (Earth), and many more. In the Avesta, Ahura Mazda (Supreme creation deity) fought the darkness that was overall (the Evil/Chaos of Ahriman, also known as Angra Mainyu) and in the battle created 15 sets of 'twins' which gave birth to the races of mankind. The concept of 'twins' is important as the Hermaphroditic sex of other primordial beings is also considered 'twins' conceptually as these beings can usually give birth themselves. Most Indo-European creation stories have that of a Dual Sexed or Twin deity being sacrificed to create the world or Cosmos, and the Earth itself is the creation of Father Sky and Mother Earth.

The Milky Way Galaxy contains both our physical and metaphysical/spiritual existence. Interestingly, there are many references in the Indo-European religion of milk when associated with the creation of the universe. This is especially so in reference to cattle and twins.

Latin: via *lactea*

While this may not be completely associable mythology as much as conjecture on my part, the twins Romulus and Remus are claimed to have been raised and nourished by a She-Wolf before they founded the city of Rome after Romulus killed Remus. This in itself may be a Latin nod to the earlier Indo-European traditions.

Greek: γαλαξίας/γαλαξίας κύκλος (galaxías kýklos).

In Greek myth, it was said that Hera was tricked into nursing Heracles (Hercules) as she slept and either by him biting her, or just waking up naturally she realized that he was suckling and threw the Half mortal that she despised down to the Earth, a spray of milk from him being flung

created the Milky Way. In the myths, she was deceived by either Athena or Hermes. [iv]

Norse Germanic: Audhumla/Ymir

Audhumla, meaning "hornless cow," is rich with milk. Audhumla is the primordial Cow that the Progenitor giant Ymir suckled from to survive. At this time in the area of Void, which Audhumla would theoretically have been existing (*Ginnungagap*), the four rivers of milk that flowed from the Cow could be easily considered to have floated into the known universe. Audhumla licks free the Gods from the Ice.

The Etymology of Ymir is two-fold. From Indo-Germanic, meaning 'Twin' or 'Hermaphrodite' (Simek 1993). This is interesting as it gives the further nod to the divine twins' concept in which one brother kills another in sacrifice to create the world in Indo-European myth (Rudolf Simek, Dictionary of Northern Mythology 1993). Ymir gives birth to the race of Giants via his own body. Keep in mind Giant themselves aren't exactly how modern English interprets them and can be seen as Great ones or a type of God. One of these giants interbreeds with the God Buri, which Audhumla licks free from the Ice. Buri begets the trinity of Odin, Villi, and Ve who slay Ymir molding Midgard from his body. It's my theory that this keeps in line with the theme of the twin as these brothers would have been related to Ymir as they were born from his line as well.

> Of Ymir's flesh was the earth created,
> of his blood the sea,
> of his bones the hills,
> of his hair trees and plants,
> of his skull the heaven;
> and of his brows the gentle powers
> formed Midgard for the sons of men;
> but of his brain
> the heavy clouds are all created
>
> —*Grímnismál, Translated by Benjamin Thorpe (1866)*

Interestingly enough, while Ymir's blood was shed, there was a great flood, and the ocean was created. Furthermore, in the translation of Jeremiah 51:42 in Icelandic, the word *Ymjandi* is used in conjunction with the flood.

> Havið fløddi Bábel undir, huldi hana í sínum ymjandi bylgjum.—Jeremia 51:42 FB

> The sea will rise over Babylon; its roaring waves will cover her.—Jeremiah 51:42 NIV

One of the other meanings of *Ymir* is that from Old Norse *ymja,* meaning 'to whine/to cry' or 'shout.' From Icelandic, this could be a verb for echoing or resounding. Some have inferred this may imply a wave or a sound wave echoing. Taken to a further metaphysical level, this has been interpreted as frequencies from which the concept of the Big-Bang has been retro applied to this myth.

As will be discussed later in the *Tripartite* section of this book, the creation trinity, as well as the caste system governed by the trinity, is the importance of the number three. It is a sacred Indo-European number.

Odin, Villi, and Ve create the world much like how Brahma dreams of the World, Vishnu sustains and nourishes the world, and Shiva gives death or the cycle of death and rebirth to the world.

The Bovine itself is important within the creation myth as well. As discussed previously, this can be seen in the divine Cow Audhumla. There are various references in Indo-European traditions that have a focus on the sacredness of a Bull or a Cow. There may be some crossover within Semitic and Egyptian religion as well with Gods who were represented by the effigy of a bovine. However, much of this could be symbolic as well due to the specific genetics of Indo-European tribes who kept cattle having the ability to ingest and break down lactose, which spread with them during the migration periods. Often these societies had a focus on milk, cheese, and cattle products to the point where it could be inferred that the owning of

cattle denoted the wealth of a man/family. More on cattle will be discussed in its own section.

The Creation of Mankind

The *Elohim* (a plural masculine word meaning 'Gods') breathed life into the Earth to create Adam and Eve according to the Christian biblical text. Keeping in mind the dates of Biblical texts and the history of conquest in the Middle East, which allowed the Hebrews to fall under both Babylonian rule and later are liberated but kept within the extended hand of the Persian Empire. This, including Roman rule as well, heavily influenced the development of the Hebrew faith.

Within this, it should be noted that Elohim is a plural term and that the Earth (Mother Earth) is what man is created out of. This is similar to that of the Sky inseminating the Earth found in other creation lore. That being said, the idea of mankind starting with one Male and one Female is extremely common. Therefore, this isn't inherently an Abrahamic concept. An example is the Persian *Mashya* and *Mashyana*. In the Persian tale, Ahura Mazda's sixth creation is that of the beast *Gayamaretan* (Gayomart), who is slain by the demon *Jeh*, sent by *Angra Mainyu*, however, the spirit of the Moon managed to rescue the seed of the beast from whose corps a giant tree sprouted.

Its seed gave birth to all animal life, and the tree gave birth to all plants with branches that grew the first man and woman Mashya and Mashyana. It is interesting to note that Gayomart is the first being to worship Ahura Mazda and is often considered dual sexed in some interpretations. There are direct correlations to this concept and that of the Norse giant Ymir as well as the Vedic being Manu (where the word Man is directed from) who is the progenitor of mankind. These Gods are often the first sacrifice. This is where the Godhead/Trinity and the Tree of life come into play.

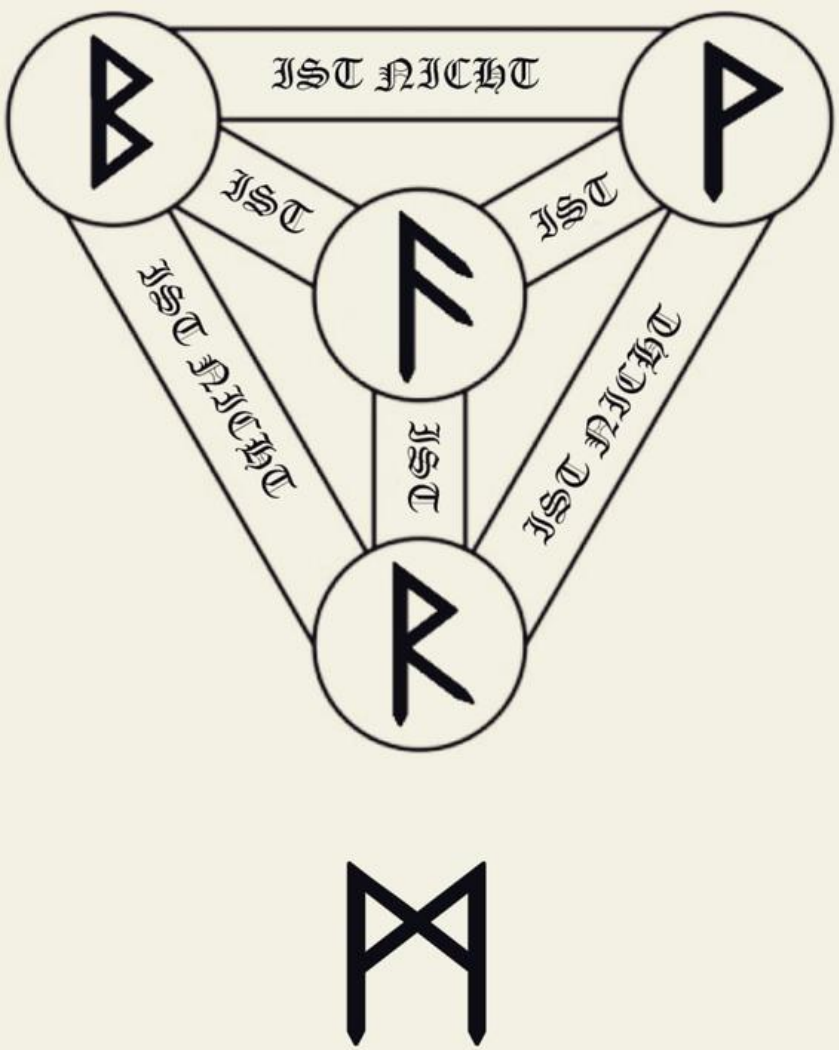

Figure 2 Trinity Seal based on the Christian icon using Runes to represent Rudra, Brahma, Vishnu, and the center A for Ahura/Aesir/Arya/Odin. The bottom is M for Man or Mithra.

Trinity

In the Norse, as mentioned previously, the trinity of Odin Vili, and Ve slay/sacrifice Ymir and create Midgard from his body. While other interpretations say that they create Yggdrasil from his body, which is the method by which the Cosmos interacts. In the creation of mankind, this trinity is referred to in the Prose Edda as *Hárr* (High), *Jafnhárr* (as high), and *Þriði* (Third). These are quite likely the different aspects of Odin himself. As *Woðanaz*, **Weljon*, and **Wixan* could be the proto-Germanic connection to various names of Odin. This plays into the Trinity concept of

three Gods but one. These Gods also gave birth to mankind from Trees much like that of the tale of Gayomart. These names also appear as Odin, *Hœnir*, and *Lóðurr* in the Poetic Edda poem of the *Völuspá*. In this, the trinity finds an Ash and Elm Tree (Ask and Embla) growing out of the newly created Earth. They are made into the form of humans with Odin providing the soul, *Hœnir* the sense, and *Lóðurr* the blood (hue). This is also supported in the Rig Veda Hymn 30:2, which says the "*Three and Thirty Gods of Manu are worthy of praise and sacrifice."*

This is the three God types of the *Ādityas*, the *Vasus* and the *Rudras,* and those underneath each governing type, which makes 33. This is called the *trayastri ṃ śat*, and when referring to Brahma, Vishnu, and Shiva (Vedic Rudra), this is called the *Trimūrti* (त्रिमूर्ति).

While the Abrahamic concept has the sacred tree involved, it is in a different aspect. However, the connection between man and woman's creation and that of a sacred tree cannot be simply ignored. This brings us to the concept of the World Tree or Axis Mundi.

Figure 3 Personal photo taken at the peaks of Sentiero Degli Dei, Italy

Axis Mundi

The Axis Mundi the connection between the Sky (Heavens) and the Earth. Often this is accompanied by four cardinal directions. In this book, we will not discuss the four cardinal directions at length as it is a pantheistic concept with the four directions being considered sacred and represented by different divine beings or elements in each religion. The Axis Mundi has many forms in various traditions. Still, the two that are most related to that of Indo-European traditions are the Mountain and the Tree. As discussed above, the Tree as a sacred progenitor connects to that of the creation of mankind. This is modernly most well known in the Germanic traditions through the famous Yggdrasil. Though other interpretations of the Tree being the Axis Mundi or connected to it can be seen in the Irminsul, Donars Oak, Bhodi tree of Buddhism, and the sacred groves in the Celtic spiritualities. Most tree worship reflects this original concept.

Though as a tree, mountain top, or combination of the two, the Axis Mundi is a depiction of the cycle of life and rebirth as well as a cosmological map. Souls flow between the plains upwards and back down with humanity being in the middle (Midgard literally meaning Middle Ground). Within a Monist/Neoplatonist view, this can also be seen as a depiction of the "*One*"/Existence in totality.

There are many more in-depth concepts of the Indo-European creation myth, Twins, the Trinity, and Big Bang Theory, and Sky and Earth mating along with Metaphysical and scientific theory, as found in various interpretations of various scripts. As is the possible 'copout' of many brief articles within this book, the Indo-European creation theory could be a book on its own. It would be suggested to read this book's Essay on the Tyr/Tuesday. A full understanding isn't crucial to understanding Indo-European Paganism or practicing our proposed Vedic Heathenism. However, the knowledge of these concepts will lead to a more profound realization of Indo-European/Aryan myth and one's own connection to creation, both symbolically and spiritually.

Sky Father and Earth Mother

Perun is the Slavic equivalent to the Sky Father and Greek Zeus. While he has been placed under *Rod*, who is more equivalent to the *One* or divine creator of all, Perun is often compared to Odin. However, he is more comparable to Thor and Odin to Rod. Much like Thor for the Germanic tribes was the main God of the Heavens to be worshipped and his symbol, which was the Axe or Hammer was worn, Perun's axe is said to be the directly related symbol. The same applies to the Celtic Taranis. The Abrahamic Faith's equated these Gods to Yahweh, who would have been under the creator El. With El being more similar to Odin/Rod/Dagda and Yahweh being more like the Thunderer (though not Indo-European). The Christians took the Indo-European name Deus for Yahweh, connecting him to Zeus/Jupiter and the Indo-European Sky father. It should of note that the Vedic God Indra is directly related to the Sky father/Thunderer and was said to be the ruler of the Heavens and the afterlife that would have been the

most like current religious ideals of Heaven. He is the son of the Sky father and operates as a Princely Duke of Heaven or General. To use a Japanese analogy, it would be similar to how a Shogun is was to the Emperor with Daimyo below him and the Emperor above him as he wields the power of the Emperor and the will of Heaven.

The Saxons worshipped Rod as Crodo as well. They had his day as Saturday equating him with Saturn/Cronus, later calling it Sæturnesdæg for Saturn. Who would have been the creator more similar to El. Depictions of Thor/Thunor/Donar often depict him sitting on the Throne of Heaven, which befits his role as the Sky Father.

The Scandinavians separated this Role giving him the Earthly rule as the Sky Father but Odin the Rule of Asgard? However, it should be noted that like Rod or Cronus, or El, Odin is much more of a Primordial creator and Cosmic entity than just the Sky Father and King of Heaven. In folklore, Thor is said to care the most for Mankind and its protection.

An interesting note is that Thor and Loki's relationship is similar to Perun and Veles. Thor battles the Jörmungandr, who is said to be Loki's child, which could be said to be an extension of Loki. Perun also fights with Veles in the form of a dragon. Indra battles the serpent Vrita. And Yahweh is said to subdue the Leviathan under his control. With the Dragon embodying Chaos, this is a deception of the need for a balance between Order (Sky Father) and Chaos. A contemplation of which reflects current environments and conflicts within the modern era as well.

However, this isn't always the Role of the Sky Father. He is usually associated with the creation of life on Earth or at least humanity, sometimes via the trinity or occasionally as an aspect of them or extension (Child) of the primordial One. Most tales involve the Sky Father copulating with the Earth Mother, who is sometimes depicted as the Waters or the Goddess of Moist Earth (Slavic: *Mokosh*, Celtic: *Danna*, Indo-Iranian: *Anahita*, as well as many others).

Often ritual baptism is associated with returning to the mother or returning to pre-life (death) and reincarnation. In some traditions, the Earth itself isn't considered the Mother Goddess; instead, a consort is. However, creation itself always involves the Earth, which is seen as a feminine and

ever-changing element. The Mother Goddess, even if co-ruling in heaven, usually has an affinity of the Earth or Water element. (Though sometimes this association is with the Moon which could be said to have an aquatic element to it via gravitational pull on tides). Sometimes the Earth's mother is depicted to be that of a Human (product of the Earth) or a mystic being from the Earth.[v]

Often the Sky Father and Earth Mother had at least one child who is considered to be a Hero or savior. Thor (though fulfilling the role of the Sky father), Baldr, Mithras, Heracles, Dionysus, and Shakyamuni Buddha are examples of this. The Abrahamic Christ figure is, in all practicality, a copy and paste of this archetype. These divinely born saviors are often associated with solar energy and defined as shining, white, pure, or holy through the divinity of the dawn itself may separately appear as a female for balance.

Figure 4 Family altar with Germanic and Vajrayana/Vedic Gods before a Solar Wheel.

Pantheon

The Modern concept of the word Pantheon is often used in reference to a set parameter of deities to which a set region, religion, or ethnicity believed in or revered. Within Indo-European Paganism and Paganism in general,

you will see that there is much overlap between both religions and neighboring nations/tribes.

People's understanding of religion isn't the same as the monotheistic and modernism of today. They could see another's God as being an aspect of divinity for their people. Sometimes Gods were merged, or cults were accepted on the basis of cultural relevancy (other Indo-European groups) or political/national merger. Sometimes this would become where a deity would be absorbed by another or partnered with another, for example, Persian Mithra with the Mesopotamian Nergal. Often spiritual understanding was more organic and allowed for flow back and forth. Synchronicity and harmony between faiths weren't uncommon and often would bring about new understandings of religion and spirituality. This, unfortunately, was how Christianity was adopted by many Northern Europeans (and many others) who accepted Christ as another concept of God or deity within the greater expanse of Gods. The general populace didn't understand that they would be accepting a concept that didn't play well with others and would actively seek to destroy or change all faith that is not already within itself. Islam performed much the same, but with less absorption and more totalitarianism, for the most part.

This is not to say that throughout history, wars have never been fought over religion. However, outside of Abrahamic faiths, the sole purpose of going to war rarely due to religious differences.

This is not to say that the various Gods from each culture mesh perfectly with everyone's faiths. However, those of Indo-European faith were more Monist in nature and less monotheistic. This is also called *perennialism*. The concept that there is a truth and a great divinity that all beliefs stem from. This allowed them to see other forms of divinity as valid despite differences.

Ancient Mesopotamian faiths had quite a bit of interaction and cultural exchange with Indo-Europeans. Despite them being labeled as 'Semitic,' they weren't mutually exclusive from other faiths and other Empires of the religions. The Abrahamic faiths themselves are altercations and extremities in the evolution of these Mesopotamian pagan faiths. This has caused them to grow apart from the people who followed them and no longer focus on

the folk of that religion or spirituality that serves the tribes. Instead, a globalist all conforming approach was taken under and imposed one God. This, unfortunately, was a route that was partially adopted by Indo-European Zoroastrians as well.

However, what is truth and hold up to be the truth is what should be revered. This is the way of Dharma. The way of Natural order. Just because something has partial truths or synchronicities doesn't make it correct. Nor should truths within another faith be ignored just because it is of another faith. However, the goal of this book is to boil Indo-European/Aryan faith back to a closer and more pure original standing. That is why the suggested pattern/pantheons for worship follows those of the Indo-European religions as they are the most closely related to each other and the folk who are either culturally or genetically within their grouping. As genetically and culturally, it is within their blood and psyche that these understandings of divinity will be easily accessible to their own inner spirit.

Due to the above, the so-called Pantheon of any particular region might seem vast. Especially within Empire, such as Persia, Greece, and Rome, which often took on faiths as they expanded through Greece and created further Indo-European strengthening within the Greco-Buddhism and Greco-Indian Vedic faiths.

In order to remain as concise and streamlined as possible Vedic Heathenism promoted the reverence of deity within specific numbers and aspects or functions (dominions) as can be found within the Pan-Indo-European faiths and later Hermetic inspired concepts. Hermeticism being a synchronism of Indo-European, Egyptian, and Semitic thought but is by all means of European origin and shines as an example adopted by many outside of the region of Europe.

The below is a breakdown of these numbers and dominions, as suggested for the tradition of Vedic Heathenism. This does not exclude tribal deities, land spirits, or heroic deification. These, as well as ancestor worship, are covered elsewhere within this book. Each folk group will have a flavor of their own. This is just an outline to properly adhere to a focused tradition that can be easily understood, shared, and passed down.

Trinity (Godhead)

The Trinity has been spoken on at length within its own chapter. However, one should be aware that the number three is reflected upon other patterns. This would be the three Fates/Norns, the Triple Goddess, the Father, Mother, and son, all of which can be seen replicated in nearly every Indo-European tradition as well as a few Mesopotamian ones.

Sky Father/Earth Mother

As described in their respective sections, the Sky Father and Earth Mother are often Cosmic progenitors who either are the creation of the world or come forth after the creation of the Cosmos. Though at times they may seem at odds (which is reflected in human male and female interactions), the two are integral to the primordial creation and the establishment of the hierarchy of the Gods within all Indo-European traditions.

Another core aspect of the Sky Father and the Lesser Thunderer God is the divine birth (often considered a virgin birth as the father is that of a God, usually Divine father God, which is a spiritual impregnation as well as a physical one). This is either with the Earth mother, or an earthly human or spiritual being tied to the earth. This gives rise to the *Divine Child*.

Solar/Divine Child

There are many examples of the divine child throughout Indo-European traditions. Predominately this child is male and operates as the proxy of or incarnation of the God whose seed he came from, usually the head of the Pantheon. This deity regularly has a soft spot for humanity and is considered the protector of mankind. He was leading mankind to a holier life, assisting through a tough time, or defeating the enemies of the worshipers of the God. Some will describe this as bringing “salvation” to humanity as a core concept that was adopted by Christianity with Jesus.

However, prior to Christianity, the worship of a deity of spiritual divine birth was commonplace. While Greece and Rome are considered the primary cultural background for Christianity (aside from the Hebraic

regional influences and characters) before Jesus there Zeus (Jupiter) had his own divine children who much like Jesus were half-human, worked through trials and suffering in their lives, helped and saved mankind, and ultimately were accepted by the Heavens to ascend to Godhood in their father's kingdom. Heracles was born from the joining of Zeus and *Alcmene*.

Alcmene was a human woman, though her ancestor was Perseus, a demi-God himself fathered by Zeus. Hercules is made to performs twelve feats to prove himself, which is aligned to the number twelve found in the twelve Olympians, twelve Zodiac, and invariably the twelve Disciples of Jesus. In these attestations, it is said that he helped the people greatly. Though he dies by the poison of the Hydra, he is accepted by Zeus into Olympus as a God for his efforts after building his own pyre.

Heracles is only one, albeit well-known, for example, out of many. Other examples are that of Dionysus, who is also Zeus' offspring and brings various victories and forms of salvation to the people. Mithras who is born from the Earth (Earth mother) or sometimes said to be born from the Virgin Goddess *Anahita*. Mithras is a Solar deity whose worship is accompanied by the twelve zodiac/months (similar to disciples) and who makes a sacrifice to mediate 'salvation' or spiritual guidance to the people. While in the Vedic tradition, this starts off straight forward then becomes more convoluted with the succession of various Avatars of the Major Gods, especially Vishnu.

The Various Avatars of Vishnu operate similarly, with the most well-known being Krishna. The different children of Odin each fulfill the Solar/Sky savior figure. With Thor (who can be seen as Kingly extension of the Sky Father/Thunderer similar to Zeus/Indra/Baal, etc.) is the son of Odin and the Earth Goddess (Giantess) *Jörð*, he fights the embodiment of Chaos in a serpent form and protects mankind. In his protection of the Gods and mankind, he is to be slain at *Ragnarök*. Similarly, Baldr, who is a solar and pure God, is said to be an example of purity, beauty, and righteousness is slain by the mistletoe spear. It is held in Helheim until after Ragnarök, where he will bring forth a new Golden age for mankind and the Gods. His other two Son Vali and Víðarr are to take revenge against Chaos at

Ragnarök and ensure that order services. Each of these could be considered ‘Salvation’ acts.

These different Gods and beliefs are obviously a motif of comparative faith, which can be seen pervasive in many religions of the time, not just in Indo-European ones. This point of this comparison isn’t to just show how Christianity took these in within the religiosity surrounding the worship of Jesus, but also to show that the idea of salvation and or a Solar savior figure isn’t alien to Indo-European peoples. The issue us what salvation itself means.

While often, this can be viewed from the surface level with humanity or the cosmic order being saved by the Gods. However, in more esoteric and philosophical traditions, this salvation is that of an example for heroic worship, inner redemption, and apotheosis. It must be noted that the concept of Sin, corruption, and failure isn’t one that was inherently Abrahamic (more likely one that was actually absorbed by Abrahamic faiths, predating them) but wasn’t the same as the *Original Sin/Born into Sin* concept that is accepted by Christianity today. Therefore, the need for salvation via conversion due to birth wasn’t the case. Instead, it was one more similar to Karma, the worship of these *salvation Gods* would bring hope and proper karmic actions in the name of these Gods to maintain natural and divine order.

The Divine Twins

When visiting Rome, though not being Roman, one cannot deny its pure European spirit. The origin story of Romulus and Remus are tales of Order and Chaos and strength that all men should hear. Creating an empire or striving for greatness is something everyone should have fostered within them by their people. They were blessed by the Spirit of War (Mars/Tyr), and Justice deified, and their legacy made a mark on the west forever. This concept is rather interesting when applied to the Indo-European myth of the divine twins.

This is a myth that can be seen Germanic lore as well as the Horse Twins *Hengist* and *Horsa*. The original concept for the United States Seal

submitted by Thomas Jefferson was that of the Divine Twins.

> "…the Saxon chiefs from whom we claim the honor of being descended, and whose political principles and form of government we assumed"
>
> —Thomas Jefferson.

America is a Germanic and Indo-European country from its founding. This tradition of linking a new founding country to a divine line of kings is prevalent. This can be seen throughout the history of the Germanic tribes. However, one must be careful as it has historically been taken too far in Euhemerist ideologies.

In this way, not only is the U.S being linked to Rome mythically but Genetically to Germanic tribes such as the Saxon's. This is even more interesting when you see the Imagery and iconography used in the US, which if very much in line with the Holy Roman Empire itself, which used various sets of imagery from Indo-European motifs that spread throughout Christendom as well.

Often one twin slays the other to ascend to the throne, start a glorious Empire, or create the world. They are usually the Sons of the Sky father (Dyaus/Zeus) as the Divine Indo-Europan Horse/Chariot twins.

Greek: *Castor* and *Polydeuces (Pollux)*
Vedic: *Ashvins: Nasatya* and *Dasra*
Roman: *Romulus* and *Remus*
Baltic: *Dievo Suneliai* and *Dievo Deli*
Anglo-Saxon: *Hengist* and *Horsa*
Germanic: *The Alcis pair*
Celtic: *The Dioskouroi*
Welsh: *Bran* and *Manawydan*

Other Numberings of the Gods

The Seven

In the number seven is found the primary deities of the Pantheon. Those who rule over the major domains of the cosmos and usually are within the set seven days of the week as adopted by Rome.

Elsewhere we will elaborate on how this was a Persian influence of which even the Hebrews and later Christians took for the seven primary Angels. Furthermore, within the essay section of this book, a breakdown of each of the Days of the week will be written in-depth. Using the Seven days of the week will give guidance towards ritual worship as one can easily devote their worship to the deity for each day and what they represent.[vi]

Saturday

Beginning/Creation, sacrificial ritual (birth through death)

With this day of observance, the focus should be on the sacrifice required to birth the world and the Primordial Gods who were integral in performing such. Primarily this would be the Trinity and the primordial who have supported them, such as Buri and his son Borr the Grandfather and Father of Odin (Trinity). While most would not suggest worshipping Ymir, however, on a cosmological and metaphysical level, Ymir is the substance from which our world and even the Earth Goddess is made (or intimate within the Greek) and worthy of adoration. It is akin to showing reverence to the substance of matter that makes up your physical being and the energy beyond it. This is why Saturday is suggested to be used as the day for community ceremony, sacrifice, and libation.

Gods:

Greco Roman: Kronus/Saturn,
Vedic: Brahma,
Iranic: Zurvan Akarana
Baltic: Dievas,
Slavic: Svarog,

Saxon/Germanic: Crodo/Rod, Ymir,
Celtic: Bile

Sunday

Sun/Solar, Order, Life

Gods:

Greco Roman: Sol/Helios/Apollo
Vedic: Surya
Iranic: Khorshed/Mithra
Baltic: Saule
Slavic: Khors/Dazhbog
Germanic: Sunna, Frey/Ing-Frey
Celtic: *Female*: Étaín/Rhiannon/Epona *Male*: Belenus, Lugh
Mithras is also highly associated with the sun.

Monday

Moon, Chthonic

Gods:

Greco Roman: Selena/Luna
Vedic: Chandra/Soma
Iranic: Mah
Baltic: Menuo
Slavic: Miesiac
Germanic: Mani
Celtic: Arianrhod

Tuesday

War/ Justice/Oath Keeping

Gods:

Greco Roman: Ares/Mars
Vedic: Skanda-Murigan/Kartikeya, Mitra [vii]
Iranic: Verethragna/Artagnes/Mithra
Baltic: Jarilo
Slavic: Jarovit
Germanic: Tyr/Tiw/Zio
Celtic: Lugh/Morrighan (War/Death of war)

Wednesday

Magic-power, Liminality/trance, Wisdom, Physical prowess, Commerce/Trade, Trickiness/Psychopomp (Bringer of the dead)

Gods:

Greco Roman: Hermes/Mercury

Vedic: Rudra/Shiva

Iranic: Vayu

Baltic: Velnias

Slavic: Veles

Germanic: Odin, Woden, Wodanaz. Gaut [viii]

Celtic:

Thursday

Thunderer, Strength, King, Sky/Storm

Gods:

Proto Indo-European: Deyus Patr

Greco Roman: Zeus/ Jupiter/Jove

Vedic: Indra son of *Dyáuspitŕ*

Iranic: Verethragna

Baltic: Perkunas

Slavic: Perun

Germanic: Thor/Thunor/Donar/Thunraz

Celtic: Dagda/Taranis [ix]

Friday

Mother, Earth, feminine, life-giving/birth, feminine magic, Goddess

Gods:

Greco Roman: Aphrodite/Venus, Hera (Mother Aspect) Terra/ Juno (Earth Aspect).

Vedic: Devi Shakti/Adi Parashakti/Danu

Iranic: Anahita

Slavic: Mokosh/Bereginya

Germanic: Freya/Frigga

Celtic: Danu

The Twelve

The Council of Twelve is the primary ruling group of Gods within the Pantheon. In Greece, they would be known as the Olympians. In Germanic traditions, they are the Asgardians. Some will attest to the twelve months or twelve zodiac signs in association with them. Others will say that the twelve disciples of Jesus are of similar fashion.

King/Sky Father: Zeus, Jupiter, Thor, Indra (Odin in the Germanic)

Queen/Mother: Hera/Juno, Frigga/Freya, Mokosh, Devi Shakti/ Adi Parashakti

Sea Domain: Poseidon/Neptune, Ægir, Morskoy Tsar, Varuna

Harvest: Demeter/Ceres, Sif /Idunna/Mokosh, Parvati/Mahakala

Wisdom: Athena/Minerva, Bragi /Frigga/Odin (Primary God of wisdom Germanic), Saraswati/ Paramita/Lakshmi

Sun Solar : Helios/Apollo/Sol, Ing-Frey/Baldr/Sunna/Sol, Dazhbog, Surya

Hunter: Artemis/Diana, Ullr, Banka-Mundi/Bhadra/Rudra (Hunter aspect of Shiva)

War/Oath: Ares/Mars, Tyr, Kartikeya, Mitra

Love/Life/Sex: Aphrodites/Venus, Freya/Freyr (male), Rati

Forge/

Productivity: Hephaestus/Vulcan, Dwarves/Wayland, Tvastar, Svarog

Magic/Language: Hermes/Mercury, Odin, Shiva, Veles

Karma/Fate

A concept of which most Indo-Europeans faiths, at least within the priestly class, focus on is that of eschatology. Eschatology is the study (logy) of *eschatos* (last, death, ending). While Christianity uses this term to mean Judgement or the *End of Days*, the term is applied to the concept of an afterlife or the next world. Within the Indo-European context is of a cyclical nature where the end times repeat the cycle, be it that of Ragnarök or the *Kali Yuga*. In truth, the Abrahamic religions incorporated such concepts via Indo-European (Persian, Greek, Indian Buddhist, and later Germanic) and Mesopotamian (Canaanite, Babylonian) faiths.

This brings us to the topic of this next section, the afterlife, and fate. Much like how the Indo-European eschatology is cyclical, so too is the nature of the soul. This is seen in the widespread belief of reincarnation, which will be touched upon after. However, the forces or methods that govern the soul and its destinations are enumerated and studied within what is often labeled as fate. Fate itself may seem like a contradictory term with that of Karma or reincarnation.

On a surface level, with modern interpretations, this may ring true. However, the flow of Karma or and that of the Germanic Wyrd is not all that unrelated. Karma is your actions and how it weighs on your old. These actions determine how you arrive at your outcome, be it fated or adjusted by these actions. Karma is determined by one's stewardship in upholding the dharma.

Reincarnation/Afterlife/Cycles of sacrifice/Death

Death

Modern death has become the primary focus of religion. While elements of the contemplation of the afterlife are indeed a part of all faiths, it appears to be the main focus of the Christian faith in particular. However, unlike Christianity, Ethnic faiths and most Indo-European faiths take a more natural approach. Death is inevitable. It is how you lived your life that matters. Due to its popularity in traditions such as Hinduism and Buddhism, most people have heard the word Karma. Karma isn't just good or bad, but the deeds of your life and more akin to honor versus dishonor, than sin or weight you rid yourself of (as in Buddhism).

The name one leaves behind is what outlives them. While your deeds may play a role in the level of the afterlife you end up in, this, too, could be seen as a natural progression back to reincarnation. Reincarnation was a fundamental Pagan concept that was broadly accepted among most Indigenous and Ethnic faiths.

The Dead

The dead must be treated with respect. We shouldn't distance ourselves from our ancestors. Instead, we should honor them and cherish them. Their DNA flows through you. They immortalized within you. They watch over you as Disr, Alf, the Gods themselves. Burn the image of their skulls into your retina and go forth to make them proud. Fight, build, achieve. Your soul is burning with greatness. You are their legacy. Regardless of who they were, you are now whom they have become.

Figure 5 Photo honoring the dead at Cimitero Fontanelle in Naples, Italy.

This may be a Christian site. But the dead are no longer Christian once they have passed. There are pagans here too. And don't forget that all of these pagan solar symbols that Christianity uses have been incorporated from Indo European traditions.

I stand before Yama (यम)
My Personal Opinion of Death and the Afterlife

I once received a request for elaboration on my personal take on Death, afterlife, and reincarnation. I decided to expand this to include life cycles, karma, and divinity as a whole. This isn't an academic take but a personal one. It may not be 100% factually correct and should serve more as *Hammer & Vajra's* take on these subjects.

In most spiritualties, especially the Indo-European/Indo-Iranian and European (Aryan) ones, the concept of eternal death or punishment isn't present for the most part. In these traditions, life is viewed as cyclic—Era's or Eon's (called *Yuga's* in the Vedic) change in a cycle. In the same way, the belief in reincarnation was present.

The wheel, which is very important in all of these traditions, turns. The turning of the wheel represents everything from the changing of ages (Yugas, Zodiac constellations, etc.) to the solstices within the year, to death and rebirth. If you look at the tree of life in the Germanic tradition, Levels of the afterlife in the Greco-Roman, or the cycle of an afterlife in the Vedic/Indian/Buddhist traditions, there are different levels of rebirth depending on one's Karma/Deeds/Life that was led. This doesn't mean like it has been corrupted with new-age hippie movements. There isn't good karma or bad karma; there is just karma. Karma is like a weight. Depending on your deeds, or the deeds of your ancestors/past lives (your ancestral blood runs through your DNA and guides you) you will have more or less Karma. This isn't to be confused with the concept of Original sin, which isn't the same thing.

However, in the same way, spirituality, conduct, and enlightenment can help tailor your Karma, allowing for a rebirth in certain realms. Everything should be seen as impermanent. Meaning even rebirth in another realm will result in death and resurrection again. It is a cycle. A cycle that even the

Gods are bound to. Most traditions have the concept of a gatekeeper and a guide/Psychopomp. These aspects are the judgment of your karma. All beings will traverse to hell and spend time there, depending on their Karma. Helheim (which is the Germanic term) isn't a bad place in itself. While some traditions have it containing an aspect punishment, it usually was considered just the holding place for the dead. The penalty is almost always a self-inflicted one based on one's own Karma. Basically, your own hell. Not something divinely implemented. Gods themselves are subject to this same cycle. This is why spiritually, the Gods can guide you towards enlightenment, but ultimately you are your own savior.

It is *your* journey.

I see the other side as a trans-migratory experience. A lot of scientific studies have been conducted to show that there is a concept of consciousness or spirit that is present within the mind, and that vacates upon death. While the Soul itself is comprised of parts (See Plato's theories as well as some of the Germanic-based theories from Edred Thorsson), the spirit as we usually consider it does depart. These realms are various destinations. Metaphysically speaking, they aren't physical planes, but ones a different level or frequencies, if you will, within the same existence. This concept is touched upon a bit in the Monist tradition as well as Platonism, and most Indian/Vedic sources. Existence itself is one. The *One* could be considered *God/Logos*.

This doesn't mean monotheism as modernly interpreted. But that existence itself is *One*. In this *One,* there are various aspects of its self-experience or evolution. Think of it like cells and organs within a body. This goes all the way down to the atomic level and all the way back up to a cosmic one with the Gods. The Gods are aspects of this One/divinity itself. Humans are also aspects. You contain divinity within you as a part of the one, as do I. However, you and I are different people. In this same way, the Gods are aspects, as are spirits in different realms or afterlife. Each resides on a higher or lower plane. Some are closer to the one, and some are further away. The Governing father/sky God (*Dyēus Phter*), who is usually seen as a trinity, would be considered much closer to the One or Divine than we

are. In such, he would guide the evolution and conduct of the One's experiential will.

In conclusion, mankind should conduct itself with a focus on improvement. The concept of Nietzsche's Übermensch from his book *Thus Spoke Zarathustra comes to mind*. The Gods and our ancestors are our examples of how to or how not to live. We are in this together and may help each other. The Gods and our folk will guide us, but in the end, it is our journey. Conduct your life accordingly. Don't look for shortcuts.

Pyre and the Mound

The two-primary means of funeral methods dealing with the dead among the ancients until today were that of cremation and that of burial/mound creation. It is hard to pinpoint which of these methods would be considered the primary among Indo-European peoples as the method seems to differ from region to region, with some regions performing each depending on the class or a mixture of both. Funeral methods and rituals of many Indo-European peoples have been well documented and studied. In addition to this, many different scriptures and texts explain the methodology of these rituals. A large portion of the Vedas are actually focused on properly performing funeral processions, offerings, and the Pyre.

Though it seems that in some cases, much like is famously associated with Egypt, the more wealth and ruling class of Indo-Europeans would have their remains placed inside a large mound similar to the pyramids in concept. The remains within these tombs could be either cremated or intact. Mounds of Indo-European peoples have been discovered from Chinese areas, throughout the Caucus regions and across most of Eurasia. Other well-known examples of burials are that of Viking ship pyre. Often these burial mounds contained objects that show the status of the dead in life. There is little notion of them taking these objects into the next life; however, it appears to be more in regards to the honor of their achievements and the life they led.

Reincarnation

It is possible to interpret the Nine realms in the Norse/Germanic tradition as reflections of the same realms found within the Vedic/Hindu/Buddhist beliefs. There have been multiple studies that illustrate this connection. *Alfheim*, for example, would considerably be the realm of existence of the honorable or illuminated ancestors. Alf/Elf being an ancestor not some sort of other race of being has depicted in the modern fantasy tales. In this interpretation, the Nine realms would work more like a trans-migratory map for spiritual destinations or realms of incarnation. This is a rather common motif in many faiths. Especially in the Indo-European traditions. The same concept can be applied to varying afterlives within other European traditions—possible cultural reflections of the same idea.

This puts things such as Valhalla, reincarnation, and burial rituals in a different and possibly more profound light.

Ultimately it could be an evolutionary transitioning map of death to the afterlife and back to reincarnation (Birth) through DNA via the Gods and your ancestors genetically. This map could be seen through a monist lens as going up the tree (Yggdrasil) from the Grave (Hel, Hades, Yama,) through Chthonic state then towards the Gods (Asgard, Gimele, etc.) and back down from the 'Heavens' to reincarnation. Many German Runic philosophers in the late 1800s to the early 1900s involved with Theosophy and Ariosophy, such as Guido von List, argued that the Sefirot (tree of life) in the Kabbalah sense was actually a Germanic motif that was adopted by Hebraic practitioners sometime during the Gothic period. We know from research that the concept of other realms of existence, reincarnation, and the Axis Mundi (Tree of life) isn't unique to Hebraic ideologies.

Hell

While the usage of the word Hell has been linked directly to the Germanic Goddess by the name Hel, the usage of many cultural interpretations of the underworld/afterlife were all supplanted by that of the Christian concept of 'Hell.' However, this is a bit of a misconception. Hell isn't actually mentioned in the Christan Bible that often.

In truth, the first mentioning of the word *Hell* is in the Gothic Bible, where the word is *Halja*. Though it is utilized differently than that of the biblical usage of Hades and Gehenna, which are modernly interpreted as Hell. In the Hebrew belief of the afterlife, this region was more often referred to as either Gehenna or Sheol. Gehenna is a valley in Jerusalem where it has been said that old Kings of Judah had sacrificed Children. This is also and were wicked people ended up. However, there is a possibility this was just a place where the dead were buried or discarded. There is debate among biblical scholars whether the Jews of this time even considered this an afterlife or if they fully believed in an afterlife whatsoever. Instead, it has been speculated that belief was either in a cessation of existence/simple separation from God or return to God. This would remove any concept of a place of torment from the pre-Christian biblical Judaism. Though this is where it appears that the flame motif gets much of its substance and shape for the western world. The association with the wicked ending up in this 'flaming pit' as it were is mostly a focus in the New testament. Sheol, on the other hand, is another term that is often used in the Hebraic Bible but translated as Hell or Hades in Indo-European languages. This is where the dead are thought to reside permanently and were even able to be contacted. Throughout the various Hebrew texts, Sheol seems to be a place for both the righteous and sinner alike. This is much like the broader ideas of the afterlife in that of the Greek Hades. The realm of Hades is more akin to a cave/pit where the dead went to not return. However, in the greater Indo-European traditions, the concept of reincarnation and an impermanent afterlife is highly prevalent.

The reason for the previous breakdown of the Christian and Hebraic concept of the afterlife is to show the contrast of views of Hell or rather an adverse afterlife in that of Indo-European Paganism.

While many times the different realms of existence or levels of hells is different depending on that culture and their concept of what would be a punishment, for instance freezing to death in the north versus burning to death near the desert/funeral pyres, hellscapes aren't something that can be explained by themselves. Instead, to understand the whole picture, one needs to understand the migration patterns, tribal ideas of what is

considered a negative existence, and that of reincarnation as a whole. Due to this, we will be breaking down the negative realms of incarnations through a few choice Indo-European faiths starting with that of Naraka. Naraka is the Vedic and Hindu place for 'sinners' though its description in the Rigveda is more of a pit where those who commit evil acts end up. Yama, the God of the underworld, thereby decides what type of afterlife that individual deserves. In fact, it is believed that all go before Yama, who weighs one's deeds, both positive and negative, and is the one who sends them upwards to *Svarga* (Heaven). Often *Svarga* was considered to be that of the Sky as the primary Vedic deities were that Indra and or Dyeus. They resided in the Sky or the Heavens. It is possible that this concept was the original basis for the positive afterlife being in the Heavens and the negative/Hell being below or in a pit.

Often corpses were burnt in a Pyre. While prayers for the Gods to receive the ashes as they went upwards were made, it would have been associated that those who didn't go up were burnt. The later Indian concept of various hells included burning lakes that are similar to that of later Christian interpretations are used and not far from the burning associated with Gehenna. Buddhism inherits this concept of negative incarnation or hell is that of a fire. This isn't somewhere that everyone went to who didn't believe in a certain God. However, it was more akin to a place where Murderers and Oathbreakers went. It should also be noted that neither Svarga or Yama's abode of Naraka was permanent, and one would return to incarnate as a human after their stint there.

It could be interpreted that the Germanic concept of Helheim is directly inherited from something similar via Indo-European faith migration. Hel is a Goddess who governs the realm of Helheim. Unlike other Indo-European interpretations, it is considered that of a cold or frozen domain. However, some interpretations, mostly modern ones, say it has different areas as well, and some areas are just death reflections of a simple life on Midgard. Hel being a female is interesting, as Yama has a twin named Yami. Yami is depicted as a female. Yama has the meaning of the word Twin. And Hel is described as being split in body, with one half decaying and the other beautiful. A metaphoric twin of sorts. Yama is associated with death, and

Yami is associated with life, purification, and sometimes rebirth. In the Persian myth, there is a bridge called Chinvat, which one must cross to receive judgment. Though there is also the concept of Yama doing this Judgement, this is it different in the Persian as if the person had 'wicked' actions in their life; they went to a never-ending realm of torment. (Though all are reborn in *Ahura Mazda* at the end of the cycle of time). This is possibly where the Hebrew peoples were influenced in their concepts of Hell as well due to being under Persian rule for a while.

When a wicked person crosses the bridge, the being the demon Vizaresh (most demons are aspects of the embodiment of Chaos/Ahriman) will take them down to hell. This bridge could be considered that of Bifrost, but that is conjecture on my part. Being tormented is something mentioned in the Poetic and Prose Edda regarding Hel. The *Völuspá* 38-39 mentions a 'shore of dead bodies' of which the serpent that is said to bite the roots of Yggdrasil (Axis Mundi) is to reside and tears through their flesh over and over. A wolf is also said to be present doing something similar. This is said to be the fate of Murderers, adulterers, and Oathbreakers (*menn meinsvara*). In the *Gylfaginning* of the Prose Edda, something very similar is also mentioned. It is also worthy of note that the Persian Yama has two for eyed hounds who guard the bridge, while in *Baldrs draumar* the misty land of Niflhel just outside of Helheim, there is a hound which guards the outside walls. This hound elsewhere is called Garmr. It is worthy of note that Hades also has a guard dog, the three-headed *Kerberos*. In the Avesta, hell is called *Duzakh* and is where *Ahriman* and other demons can torment those who end up there.

This being said, the concept of going to Hell and being tormented depending on your negative actions in life isn't something that is 'Abrahamic' in nature. In fact, this concept was most likely something the Abrahamic faiths took from different Indo-European faiths, primarily that of Persia, which had a significant influence on both Judaism and Islam as well as various cultural relations with that of Greeks and Romans. Greece itself had a close relationship with that of the Kushan Empire of India, which, while being Buddhist, were also still rather Vedic in faith as well. There is one crucial thing that sets these Hells apart from that of the

Christian one. Your actions are what send you there. You are not born instantly guilty and deserving of going to these hells. That isn't inherently an Indo-European concept (though those of various spin-off cults may have different interpretations).

Moreover, for the most part, these Hells are not permeant places of eternal punishment. In the Norse/Germanic concept, the dead rise again after Ragnarok, though various forms of incarnation can be interpreted as the Nine worlds. One leaves Naraka after their Karma had been cleared to reincarnate. And in the end, this cycle of time Persian dead rejoins with *Ahura Mazda* after the final battle.

All negative afterlives are ones you have put yourself in through your negative actions that end up in a dishonorable incarnation by way of the Wyrd. All afterlife, I see as impermanent and leading to reincarnation. This one would be the most negative one by the judgment of your folk. Your name is what is left behind. Those who break oaths, or do degenerate horrible acts, especially against their own folk, family, or innocents, are remembered poorly. Therefore, it would be interpreted that they will end up in Hell.

Heaven Upon the Mount

While much on this topic may be repeated information from other sections, touching on the belief of Heaven is something that must be addressed to understand current forms of religions as well as Indo-European and Vedic based faiths. In many parts of this book, Abrahamic faiths were being an analyst. They scrutinized to dissect and reverse engineer them to show where their faiths originate from. However, many Pagans are too quick the dismiss everything that seems Christian as none Pagan or as Middle Eastern in origin. Many times, this is wrong, and it is in the reverse where Christianity took Paganism to give itself a substance. This applies to the ideas of Hell, as discussed previously as well as the belief in Heaven. In comparative religion, it is found that while there are often many Halls and afterlives where people may go to be with the Gods, overwhelmingly, the Gods reside at the top of the Axis Mundi. Depending on the culture, this is

either a sacred mountain or that of the top of a tree/the cosmos. In many faiths climbing a mountain was considered an act of ritual as it brought you closer to the heavens. The Halls of all positive realms were either in the surrounding cosmos or somewhere between the very top and the Earth. While there are usually local mountains which were seen as the representations of the Axis Mundi, much like there were large trees in groves which were considered the representation of the same, these physical representations of the metaphysical are as much a connection to the material plane/wavelength. [x]

In Greek religion, this is seen as Mt. Olympus. This is where the Kingdom of the Gods resided ruled over by Zeus. It wasn't often that people were thought to go there in their afterlife. Still, instead, those who lived a glorious life would go to Elysium or different fields and meadows, depending on the life they lived, which surrounded Elysium until they were reincarnated. Olympus is also highly connected to the God Dionysus (Bacchus), who is a God of sacrifice and rebirth as well as the Son of Zeus. It is surrounding the Orphic mysteries that Orpheus was said to sing and teach about Dionysus and connections to Olympus. Greek Orthodox Church has a saint by the name of Dionysus, whose name was given to a Monastery on the physical local of the mountain; this is called the Agios Dionysius Monastery. While this Monastery is named after a Christian Holy man of the same name, If the placement of this monastery and naming was intentional or not is up for debate.

In father comparison, one will see Mt. Meru serving a similar role in the Indian/Buddhist sphere. Asgard, the realm of the Germanic gods, is considered to be the top realm of Yggdrasil but is often depicted as standing on top of a mountain. Armenians had Mt. Ararat, which is regarded as the Home of the Gods in pre-Christian Armenian native faith (Indo-European) and has been claimed by Biblical scholars to be the site where Noah's boat came to rest upon. In Persia, there is the Hara Berezaiti, which is considered to be closet to *Ahura Mazda* and the home of the god Mithra, where sacrifices were made in Mithra's name. The river that ran from the mountain was conceded that of the Goddess Anaitis, who is also known as Anahita. A Water and life Goddess is known by many names and could be

connected to the Armenian Anahit, Mesopotamian *Inanna/Ishtar*, and possibly linked to Goddess worship throughout the Indo-European sphere.

The Epic of Gilgamesh mentions a mount Hermon which is split during his battle with Humbaba. At the same time, this mountain is claimed as Mount Sinai in the Abrahamic texts, where Moses receives the ten commandments from God. In the *Sefirot* (Tree of life) of the Kabballah, the Keter 'Crown' is the closest cosmological existence to God. This is taken in Western Alchemical and Esotericism to be where the Trinity or Logos resides. In the Vedas, Heaven is called Svarga/Svarga Loka and is where the King of the Gods Indra resides, as well as where the Sky father Deyus is considered to exist. In Slavic paganism, the God Svarog's name is Cognate with Svarga. While there is some division on his natural and elemental representations, many worship him as a creator, Sky father figures much like that of Deyus.

In Japanese Vajrayana Buddhism sect of *Shugendō (* 修験道) the practitioners are often called *Yamabushi* (山伏). Yamabushi means to prostrate on the mountain. The Yamabushi often mix Vedic Vajrayana concepts with Shinto and Taoism. They make pilgrimages to mountains for prayer and ritual to communicate with the Gods. The list of all Holy mountains would be very long and could be a book on its own. Much like other sections of this book, this should serve to bring a broader understanding of Mountain Worship as both a metaphysical and cosmological component of one's practice and ritual as well as a connection to the Pagans throughout history. It is important to also understand that Heaven in the Sky isn't always the destination for the Human soul but more of the surrounding area or just in the presence of 'God.' In many ways, Christianity has taken these core concepts of pre-existing religions, mutated it, and put it placed it behind a controlling paywall of servitude and reverence to the Church and their interpretations of God out of guilt or fear of barred entry to a positive afterlife.

Dharma/Ṛta

Within the context of Indo-European traditions, the belief of natural cosmic laws which govern all of existence to include that of the Gods. There are several words to explain, segment, and dissect that which is the natural order/balance of things. In the Germanic families of language, we have concepts of *Wyrd* and *Orlog*. In Greek, we have the word Logos and the ideal of the Fates or Moira. These are similar to Wyrd and Orlog as the Wyrd is one's fate governed by the Norns, much like the Moira (called *Fates* in English). Orlog is an almost like Karma where one's actions can affect how they arrive at their fate, or possibly *the* fate itself.

Logos, on the other hand, doesn't directly correlate to either of these Germanic words. Logos is a complex word as its definition in itself means 'word' but can also mean 'speech,' 'discourse' etc. In the many areas of philosophy in Greco-Roman culture and later what would become the basis of Western Culture, the term Logos has been both adopted by Christianity to mean God as the 'word' that gave rise to creation via Judaic beliefs, as well as scientific communities in psychology. However, at one point, the Greek phagophores were using it to mean 'reason' for or rather an explanation of the universe/cosmos.

This is what brings us to the Vedic word*Ṛta*(Sanskrit ऋत), which is a term in Sanskrit that means 'truth,' 'order' or, 'divine nature.' In the Avestan, this word appears as Asha. Within*Ṛta*is also the concept of 'right' as in the "right from wrong" 'Cosmic/Divine Order' or 'righteousness.'

Within Vedic Heathenism, we interpret*Ṛta*as the perfect balance between Chaos and Order. Within the Indian traditions, the word for doctrine or actions that support and uphold this divine order is called Dharma. Dharma may be both a doctrinal teaching or righteous action. It is adhering to Dharma results in good Karma.*Ṛta*has been attributed to the term Veritas (Latin for Truth), which is where English gets the word Verify, for example. Veritas is said to be the Roman Goddess of Truth, which the Greek philosopher Democritus is claimed to have said *"Of a truth, we know nothing, for truth, is in a well*."

This gives a connection to the idea of a Holy well from which fate is decided. The word*Ṛta*is also a possible root with the 'Rð' in the name of two of the three Norns who guide the cosmic order or spinning wheel of

fate. These being (*Urðr*), future (*Skuld*), and present (*Verðandi*). Urðr is often used interchangeably for the Older English word Wyrd. Within Wyrd, we can also see the *rð, Rd*, or *Ṛta*.

While these interconnections are enlightening in themselves, it begs the question of what*Ṛta*actually is. In truth, there have been many different groups, movements, and religions formed to answer this question. It may be the whole purpose of religion, aside from those forms to control people, is to answer this question and propagate this answer as the Truth. With some, their order of Dharma or Truth is absolute.

The issue with any of these groups or religions throughout the ages is that *Ṛta* or Truth and Dharma are above and beyond them. Some of them have good intentions in their reforms or scriptural speculations; some do not. *Ṛta* is the same on a cosmic level. Regardless of one's religious interpretation *Ṛta* or Cosmic Order is apparent in scientific reality, spiritual reality, and metaphysical reality. It is just the expression of this book and the Vedic Heathenism that people must first and foremost embrace their people's heritage interpretation of *Ṛta* as is culturally relevant to them. Secondly, it is the Indo-European faiths that best teach the truth for the Indo-European peoples. There is also the possibility that Indo-European faiths represent the best interpretations of *Ṛta* naturally. This isn't to say that Semitic faiths in their past have had interpretations of Truth and natural Divine Order similar to *Ṛta*. These faiths interacted and influenced Indo-European faith just as it influenced them. These are the Sumerian, Mesopotamian, Babylonian faiths. Many of these were lost and no longer understood by today. Or they have been demonized by certain affluent religions of today. People make mistakes about the Truth and often abuse followers for power. This doesn't mean that all cultural or religious aspects of their religion before the abuse were devoid of truth or guidance of the Gods.

It is the goal of this book, in its entirety, to present *Ṛta*. The truth of the Gods, the way to understand Indo-European faith, and to maintain the Divine Balance.

In the Rig Veda, *Ṛta* is said to be sought by the Gods, wielded by the Gods, governed and implemented by the Gods, and Taught by them.

However, it is also something that the Gods themselves are subject to. This can be seen in the same within the Germanic context, such as with Ragnarök, where the Gods themselves are beholden by impermanence, the turning of the wheel of fate, and rebirth.

Just like being one with Brahman (One), realizing Inner divinity (Enlightenment), connectivity with the Gods, the whole, and seeking of the proper balance between order and chaos in one's folk, nation, society, family, and life are *Ṛta*. Nature is inherently *Ṛta*. However, proper utilization of nature for creative and furthering oneself and also be *Ṛta* if mindful Stewardship is implemented. The divine flame within you is a part of *Ṛta* but also governed by *Ṛta*. [xi]

Ṛta is Balance. Upholding this adherence to divinity and divine Balance is Dharma. If this means helping the poor in your community when there is sweeping impoverishment, then it is Dharma. If it means pushing to bring back a proper spirituality when people have gone astray, this too can be Dharma. This can be adding creativity and Freedom when the world has gone stagnant or oppressive, but I can also be creating and enforcing laws for when Chaos has spread. If the balance of the world has gone too far towards Chaos or towards totalitarian Order to where the scales are tipped into unbalance and spirally away from *Ṛta*, then the call of Dharma may be war or standing up for that which you know is Truth (*Ṛta*). Those who uphold this Dharma will have proper and clearer Karma. This is what is *Ṛta* is all about.

Chaos Beings (Order Vs. Chaos)

Thunderer, King of the Heavens,
Conqueror of Chaos

Within Indo-European traditions, the Thunderer is often seen as the same or an extension of the Sky father. Often the Thunderer is considered the protector of mankind and the one to interact with humanity the most. This has led to this deity being the most adored and venerated among most Indo-Europeans or Indo-European influenced peoples.

While the Finnish native faith isn't completely Indo-European, it does have a heavy influence from both Germanic and Slavic origins. The Finnish God Ukko (Grand Father) has obvious connections to the Thunderer/Sky father. His weapon is a Hammer (often an axe) called a Vasara. The connection of the word Vasara with the Vedic term Vajra and the Thunderer God Indra is quite possible.

Indra

Śakro devānām indraḥ 'Śakra, Lord of the Devas' Indra, Known as Taishakuten (帝釈天) in Japanese Vajrayana Buddhism (as well as other forms of Buddhism around the world).

Much like Zeus on Mount Olympus, this interpretation of Indra is ruler on Mt. Meru over heaven called Trāyastriṃśa (Of the 33 Devas). Similarly, one can see the role of the Thunderer across Indo-European Paganism in the same light, protecting or ruling the Heaven upon the mount. In China, he is associated with the Jade Emperor, who is also the Primary God and Ruler of the Immortals.

He is worshipped as a Dharmapala. A protector of the divine law/Dharma. In Armenian faith, he is called Vahagn (Վահագն) and is

one who fights the serpent. This name stems from the Persian Avestan Verethragna, who is said to be Indra under his title vr trag ^{h} ná-. This is in reference to Indra slaying the serpent Vritra.

These serpents represent chaos. In a comparative view of Semitic faith, El's son Ba'al is the storm God who would be interpreted by the Hebrews as YHVW. Ba'al/YHVW fight and subdue Tannin (Tunnanu)/Leviathan, which are both serpents representing chaos.

The Hittite storm God Teshub's slays the dragon Illuyanka and his Luwian interpretation Tar ḫ unz does the same. Zeus is said to combat Typhon similarly. The one commonality with each of these Gods, aside from conquering chaos and being a storm Gods, is that they are often the primary God for worship in their respective faiths. Each of these is thought to be King (or son of the King in the case of Thor) or the highest God that actively interacts with and on behalf of humanity.

Each is also strong-headed and makes decisions that humanity may say they want but do not expect the outcomes.

Each teaches lessons as examples of how to act and how not to act.

The Buddhist funeral prayer is said to have been uttered by Indra upon Shakyamuni's death.

'Impermanent alas are formations, Subject to rising and fall. Having arisen, they cease; their subsiding is bliss.'

The Japanese Mantra for prayer to or meditation on Indra is thusly: 'Om Shakiraya Sowaka'

Chaos Beings (Order vs. Chaos)

The Thunderer, Sky's father, and the powers of divinity are often pitted against the forces of Chaos. Often times, these opposing beings and forces are labeled as 'evil' or darkness that requires the light or 'Good' to oppose it. While these are compelling narratives to a certain extent, black and white, positive and negative, views of Good versus Evil don't appropriately describe these two opposing forces. While the so-called Good forces commit acts, which don't fit within the paradigm of being Good and the

forces of evil often assist for the Good, help peoples, or perform acts that are catalysis for Order. This brings us to Order, or rather, Order and Chaos.

In this framing, Order is exactly what one thinks it is, by definition, an arrangement of matter in a pattern or design which fits according to a procedure with an ultimate plan in mind. Chaos is usually defined by being the antitheses of Order with the definition being disorder. However, this in itself isn't inherently bad or wrong; in fact, it is the force of Chaos that gives rise to birth, death, destruction, and creativity. Chaos is the turning of the wheel, the burning of the old, the repurposing. If it weren't for Chaos, then there would be nothing for Order to place in order or to establish into a pattern. This is why the so-called forces of light and goodness are reliant on the Chaos.

One might think of it as that if you do not have sadness, then your happiness means nothing or that if you do not have faults, then seeking perfection and purity is impossible as it wouldn't exist by reflection. While these are fine examples in their own right, the truth is Order and Chaos are much deeper than these surface-level descriptions. It is why deities of Chaos cannot be defined as wrong and those of Order as good. Is the God Loki from the Norse pantheon evil? When most of the acts he commits are those that lead back to helping the Gods in either material gains or in learning a lesson of which humanity can derive morals. Furthermore, much of his so-called evil deeds set in motion natural cycles of life and time itself. The Cosmological establishment of Order, such as the Goddess of the underworld is Hella, and the offspring of Loki and his Chaos.

The same forces of Chaos and Order can be seen in myth, religion, and ideology within nearly all Indo-European traditions. What is important within all of these religious tales, as well as within one's life and society itself, is the concept of balance. Chaos must be Balanced with Order. However, in the same way, Order must be balanced by Chaos. If the balance is broken and either Order or Chaos is taken to the extreme, then the incubator of what I will personally actual 'evil' is possible. Evil is that which tips the balance, or that which is committed to maintaining an unbalance. A political example would be that of a totalitarian Government. Dictatorships and totalitarian governments can be described in a negative

light since they inflict rules that stifle creativity and cause pain to their peoples, all while destroying culture and traditions that do not fit within the set mold. These styles of government are often a force of Order, just taken to the Extreme. In the same way, a religious order that is too constrictive devoid people of self-expression and the freedom to seek the divine uniquely within them. On the other hand, beliefs and societies that are void of rules and structural order become uninhabitable wastelands filled with crime, cruelty, and unusual forms of degeneration. The result is the destruction of tradition, just like that of extreme totalitarian order.

Art is a good example of a proper balance between Chaos and Order. One must have Chaotic creativity in order to take materials and put them forth in create something from their own mind's eye. However, if one does not adhere to some sort of pattern or Order, then they will not create something that is pleasing to the eye, or that makes sense to other humans.

The Buddha speaks of a Middle way, which leads towards enlightenment. One could perceive this as the appreciation of a balance between Chaos and Order. Life and Death, Sex and Abstinence, Violence and Control, Peace and War, Yin and Yang. One must control their inner Chaos if it arises to extremes, much like the Thunderer subdues the Serpent. Yet one must also embrace their natural inner chaos to express themselves creatively and spontaneously, as to create is to be like God. In the Norse, the chaotic forces in the universe create the Gap, which gives birth to Ymir and Auðumbla. While they are a balance in themselves, Ymir being a twin sexed chaos (birthing the giants) and the cow being that of controlled order (systematically licking the ice to reveal the first Gods) it is by the Gods slaying Ymir in a battle that the world (possibly Yggdrasil) can be created from him. In the Persian, it is by the twin sexed Gayomart being slain by Jeh in order to give birth to the world tree and humanity. Be it the cosmic egg or the Sky father enforcing order upon the Earth Mother's chaotic formless body in order to produce both Chaos and Order are represented. The nature of divinity itself within the Platonic concepts (as the Unknowable Monad or the One) is both a force of creation and a force of destruction. [xii]

Even within the Abrahamic faiths, Satan is an extension of God only existing as he is allowed to and performing duties as permitted. Within this Chaos and Order would be a balance. This begs the question of why there is an interpreted contrast of Good versus Evil within Abrahamic religions that is exhibited within the three Abrahamic branches as well as influencing western thought to where modern people label being of older religious concepts as 'evil.' While there are many factors, one that stands out is actually of Indo-European origin originally. As the Persian Zoroastrian religion evolved, it became more and more Monotheistic and Orthodoxy. The contrast of Chaos being darkness and of Agri Mainyu (Ahriman) Versus the light of *Ahura Mazda* become polarized with daily ritual and life revolving around harnessing and embracing light over darkness. The extent of this was to the point where other Gods and Yazata were no longer revered openly, and Mithra, who served as the mediator between the Light and Dark in the past, operating in a liminal state was relegated to his own cult. It could be said that Zoroastrianism had the largest impact on Abrahamic faiths originally, and its own path towards Orthodoxy gave rise to other concepts of evil.

This being said, it doesn't mean one should worship these beings of chaos to the point where performing rituals and unspeakable acts are done. However, there is a place of reverence to them, and within ascetics or the left-hand path, personal rituals and beliefs that lead towards chaos have their place. Some will point to the Indian Aghoris as society balanced chaos. They perform rituals that some may seem as extreme and deal with impurities such as burials and corpses so that others do not have to. In many ways, they maintain the balance of society by having an outlet for chaos to express itself.

All tribes and societies need these types of outlets, too use chaos to keep order. Tribal men's groups and gangs, even vigilante groups, perform these functions. While they may be taking justice into their own hands, as long as it is within parameters and doesn't tip the scales in favor of unbridled chaos, it could be viewed as a positive outlet to maintain the balance. In many ways, ' society needs a proper release of chaos and savagery for protecting tribal functions and borders. Even in regards to sex, this isn't considered a

problem as long as it is done so on a small scale. Calculated sex cults that controlled events such as the Roman *Lupercalia* (which was replaced by Valentine's day on 15th February) or Mayday rituals were often needed to allow for Chaos to be released for a day in order for society to burn it out. This simulated the *Kali Yuga*, and the turning of the age and the society returned to order afterward. Even on an individual basis, the concepts of Tantra and the sexual rituals within it are controlled chaos in one's internal spiritual struggle that gives birth to proper balance. Sometimes you have to cultivate the Chaos to the peace (order). What is important in a society and one's personal life is ultimately balance.

Ancestor Worship

It could be said that along with Animism, Ancestor worship was possibly a larger or as large of a part of spiritual practice for Indo-European peoples as well as other peoples across the world than that of even worshiping the Gods. Often praising and worshipping your ancestors as a connection to the Gods was the primary method of worship. This is practiced daily but is modernly reflected within the strong ancestral cults within Asia as it is not uncommon to see whole dedications to a linage, founders of a group or tribe, and or the tree of a family. In religions such as Taoism, the much of the pantheon of Gods are ascended ancestors who are worshipping before approaching any type of primal divine. In the rest of East Asia, similar practices can be seen in various iterations within different religious traditions such as almost all flavors of Buddhism, Shinto, and other local cults.

In the west, despite influences from Christianity to de-elevate the cult of the ancestor to non-existence, there is still the worship of great men and achievers through statues dedicated to them, quotes from them being used almost sacred texts, and the comparing new thoughts ideas and achievements to theirs. This isn't just a focus on royalty and heroes but one's own family members. Keepsakes, photographs, or a family tree, all of which had almost faded to obscurity but are coming back, are methods of honoring and revering the ancestors. An example could be found in the

Reading of Homer as the lineage of many of the leaders and tribes are listed in detail to not only give validity of the Hero who is being written about to pay homage to the sacred ancestors who came before them as they are descended from the Gods, and it is through the ancestors these protagonists are born and via them that they are connected to the Gods. This was the common approach in ancient times in various cultures, and even for Abrahamic, it was the reasoning why books of the Bible such as 'Chronicles' consists of a large list of who begot who. The same can be seen within the Eddas, the Saxo-Grammaticus, and various western works from the Romans and Greeks. Much of the Rig Veda is in regard to methods of burying, paying reverence to, and praying for the dead. While this connection to the Divine and to our ancestors is highly theorized to have a greater link via reincarnation through DNA or a divine soul passed along through the family line and supported within modern scientific studies regarding genetic memories in DNA.

There are various rituals regarding the family and beliefs within the west, which could be researched. Holidays (modernly revived) such as the Norse/Germanic Alfablot (Alf/Elf meaning ancestors), Halloween (All Saints Day) which is an adaption of the Celtic holiday Samhain, and even the shared times of the Hispanic Day of the Dead which has grown in popularity in the Americas due to demographic and population migration changes are all western examples of ancestor worship.

Ideas of guardian Angels, protective ghosts, or even cultural/tribal hero worship are all examples as well. European paganism performs a similar method as the *Pitr-yajna* with the Blot traditions as well as the Homeric mentioning of Libations, as the offering of a drink or oils to the Ancestors was common practice.

There are many ways throughout history that each tribe has paid reverence to or worshipped their ancestors. However, if one wants to truly return to a similar belief as our ancestors, the ancestors themselves must return to prominence within our practice.

Tribalism/Family/Sex (Intergard/Outer Gard) Children

God of Fertility and Lineage

It isn't unusual for a culture to define its genetic heritage as being directly descended from the Gods. While on the one hand, this feed into misnomers heralded by certain folklorist and or folkish tribalists, given that Indo-Europeans have common ancestors and God of direct common origin. This also isn't far from the truth. On a macro level, one could say that all come from the Gods or the Monistic *One*.

However, it could also be argued on a micro level that tribes of certain genetic groups all believe in the same Gods originally, and others would not have. Genetically not all peoples have the same branches of humanity or 'pre-human' genetic DNA. The goal of this book is not to delve into DNA and genetics beyond the point of the identities and Haplogroups of Indo-Europeans. That being said, the belief that the divine hand-crafted Humanity within its own image is probably the most prolific one.

There are multiple examples of this usually tying into Euhemerism. Many Germanic tribes tied their origins to Odin/Wotan/Woden with most of the royal Anglo-Saxon's recording their King's genealogy back to Woden, whom Christians had claimed was just a King, but who was similarly shrouded in divine folklore. In Sweden, the Vanir Freyr is the founder of the royal line, and therefore with his worship aspect as a harvest and fertility, God became, in turn, associated with the folk. The Gothic peoples traced their tribal progenitor to that of Gaut (Origin of the word God), who was comparability to Odin in many ways. In the same way, many Celtic tribes and heroes link their genealogies to the Gods as well. While this may be seen primarily in the genealogies of the royals in a way similar to how

people associate with the Egyptians, Chinese, and Japanese. Through the *Mandate of Heaven*, or having been *chosen by the Gods*, or by being a descendent of the Gods, these rulers come into their offices and rule. However, this does not just extend to the rulers only as many tales, such as the Norse Rígsþula illustrates the divine being within all castes. Ultimately each an all peoples have a claim to the lineage of the Gods. Which interpretation of the Gods they are descendant from is upon the tribe and should be kept that way, for this maintains a noble pride of heritage among each group. Because ultimately, they aren't mistaken in cosmological or genetic interpretation.

Having and Raising children to promulgate and support your Tribe/Nation is a duty among most Indo-European faiths. This modern age of telling certain peoples they shouldn't pro-create for the Good of the Earth or for poverty etc. is not only wrong but an affront to Dharma and the Cosmic/Divine laws.

This is not to say that sex is only meant for the act of procreation. There are Gods and Goddess of both fertility but also love and sexuality. If sex wasn't meant to be enjoyed, then it would feel good. Rituals exist involving asceticism and sex, either withholding oneself from the action to charge up virility and sexual energy or to use the sex to achieve a higher state of consciousness and trance. These are covered in tantric studies and shouldn't be the norm but an exception to the norm. People who use the idea of paganism or tantric ritual as an excuse to be loose, unfaithful, or degenerate are no better than those who abuse drugs and alcohol. Everything should be done in moderation. Abuse and addiction are still abuse and addiction and can easily become Adharmic.

Raising Children

Once one has done what can be considered a sacred act, producing an offspring, it is their duty to raise them and care for them. The child is the continuation of the blood, DNA, and spirit of your ancestors. Allowing this rebirth to happen is a divine act and should be revered. It isn't a Christian concept to raise one's child with love, compassion, but also a stern hand

that will help them grow properly to uphold the Dharma and live with honor. To be the best they can be as they carry on their family name for the sake of their tribe. This isn't a statement of political pro-life or pro-choice. Those choices must be made depending on what best upholds the dharma and what is best for the children and family. Our ancestors had been known to expose children who were in pain or too weak to live. That being said, there are very few cases in which modern abortions would be considered that of support of dharmic balance.

Virtues

It is hard to define Virtues or good personal attributes by one cultural grouping.

The likes of Greek philosophers Plato and Socrates elaborated upon what was virtues to the point where libraries of books have been written on their ideals.

The Vedas of the Indians gave us guide books to upholding the Dharam and breakdowns of what is*Ṛta*and Brahman. Buddhism has the Aryan Eightfold path consisting of Right view, Right resolve, Right speech, Right conduct, Right effort, Right Mindfulness, Right Livelihood, and Right practice (meditation/ritual). Zoroastrians say Zarathustra describes Virtues as falling under 3 three goods. *Good* thoughts, *good words*, and *good deeds*. In the Hávamál, Odin presents a whole break down of what attributes should be upheld by a virtuous man. It is said the be from the Hávamál that the original nine noble truths of Germanic Asatru were said to be formed. These are attributed to Sir Oswald Ernald Mosley of the late British Empire. While is political standing should not be of concern when contemplating these, they are later adapted by Stephen McNallen, who formed the Asatru Folk Assembly. These nine noble truths are listed below:

1. Courage
2. Truth
3. Honor
4. Fidelity
5. Discipline

6. Hospitality
7. Self-Reliance
8. Industriousness
9. Perseverance

Despite what those who think the pre-Christian world was vile and lawless, our ancestors undoubtfully knew what was honorable and what made a noble and virtuous Man or Woman. While one could speak nearly forever on the ethics and phosphides presented in the Indo-European traditions the ones, I have listed here are a good start. The key is that actions should be put to maintain the balance of Chaos and Order in our lives and uphold the Dharma.

Spiritual Energies

Within many religions, there are interpretations of spiritual energies that flow within the physical world and originate from or connect to the spiritual realms. There are many scientific phenomena that support these beliefs within physics and flows of energies types and different wavelengths. Some modern spiritualists will state that the Gods or other beings are just in a different wave or frequency. However, there are many ancient religious practices that have continued throughout history, nearly unbroken, which carry similar thought processes. The Chinese concept of *Qi*, and energy that flows like the lifeblood of the planet and courses throughout all of existence. There is the Polynesian and Pacific islander word *Mana* which has become as popular as the Chinese Qi and Japanese *Ki* (later Reiki), which fulfills a similar role. The Greek concept of *Aether* or *Quintessence*, the Indian *Chakra* energies or inner Brahman which connects all to the *One*, are all further examples.

Later periods of German up to and through WW2, you have the idea of Vril, which was both metaphysically and scientifically adapted by the NSDP for study. People talk of vibes or spiritual energies. There are usually associated places that are said to be within greater flow of these energy pathways called lay lines; some believe the rivers hold this flow. Accompanying these various beliefs will be that of elemental segmenting of

numbered groups five elements (Fire, Water, Wood, Metal, and Earth in the Chinese) 3 Elements, or upwards to 7. Many will go out of their way to associated zodiacs, Gods, and other significant astrological aspects to these elements. A majority of esoteric practices will be accompanied by ceremonial rituals that invoke these elements or work towards channeling this energy. It is important not to be lost to New Age movements, which often are based on modern Abrahamic interpretations of so-called 'magic' and 'spells' or on connections with various spirits or extraterrestrials. These are paths that lead one away from the true connection to the Gods, the folk-soul, and their own inner divinity (Aryan spirit). However, one should not shun these ideas outright as they are often based on practices within ancient pathways and rituals. The channeling of *Chakra*, *Qi*, various energies, are found deep within Indo-European belief systems and still are advocated in many ways the grandchildren of these original systems.

Often within meditation and ritual, it is said to be best for one to harness and develop the focusing of these energies and or the sacrificial exhaustion of them in order to connect with the divine. Much of this is done via breathing and visualization, as well as ritual actions, chakra/mudra, and Yoga. More advanced rituals and steps to incorporate this energy will be addressed elsewhere in this book.

Mother Earth
(Earth, animal, forest, natural religion)

It goes without saying that most forms of Paganism and revering the Earth are synonymous. However, the New Ager ideals of Earth-loving tree-hugging hippies only apply to a certain extent. Seeing the Earth as the Mother Goddess, whose essence is required for life, is a staple. For the local land spirits and the Gods to expect Humans to take good stewardship of the earth is also expected. The worship among trees and the organic life among nature was indeed a spiritual connection. Worshiping aspects of nature went along with this.

Despite the fact that this most ancient pagan group did indeed take advantage of the earth's resources, produce buildings, tools, weapons of

war, etc. they grew to live in cities depending on the region and culture. The issue is the amount of population we have today versus then. It was easier to take advantage of Mother Earth's plentiful resources when there aren't as many of you. This isn't some depopulation suggestion. However, it is an advocation of those who are Pagan to be eco-conscious. Though be aware that most Eco-friendly groups have a political slant to them. Being a Pagan does not mean not using any of the earth's resources whatsoever. However, one should look for alternatives, cleaner lifestyles, and supporting efforts for tree and ocean cleaning is highly recommended.

Enlightenment and Ascension

Whole books could be written concerning the concepts of Enlightenment, ascension, and apotheosis. In fact, there are whole 'religions' just to define these states of being and how one goes about achieving them. In the Indian context, these if defined by Moksha. Though it is also returning to Brahman, in Buddhism, it is Enlightenment of which one can proceed to Nirvana. In the Christian and western fields, it would be Apotheosis in which one returns to the presence of God. Some see it as becoming a God. Some see it as escaping the suffering associated with the cycle of life and rebirth. Others see it as being with God or being one with God.

The truth is a portion of all of these is true. However, another way of viewing this is that they are all pointing to something similar. From an Indo-European traditional point of view, one will worship the Gods in order to be like them. Worship in itself is an act of acknowledging the worthiness in another. As is defined in further detail within this book, the divine spark of being that lives within us is a part of the *One* and existence itself. The Gods themselves are of this existence, as are all things. Gods should inspire one to constantly better themselves. Be it via meditation, physical fitness, creative goals, etc. These are the paths that Heroes, Priests, Gurus, and so-called Demi-Gods tread down. They consist of training, ascetics, ritual, and action.

An interpretation of methods to achieve this Oneness with the Gods and achieve this ascension will be discussed throughout this book. However, while seeking a deeper inner connection with the existence and to rise up to be with the Gods and achieve Oneness within existence, one mustn't lose sight of their nature or become an escapist. Often people look towards these achievements and treat them like that of the Christian salvation, an escape from the world, troubles, and humanity's role in these. Returning to the *One* could involve a reincarnation or a becoming part of the force of order within the balance of existence. As a practitioner and follower of Dharma, one must not look for shortcuts.

One must not become so heavenly minded that they are no earthly good. The Earth is not an evil that must be escaped, and there is glory in a well-balanced reincarnation that reflects your deeds and karma.

Vedic Heathenism Practices/Ritual

Without Orthopraxy, you cannot internalize Orthodoxy. Rites and Rituals make a belief real to your everyday life. You can state you believe in a God or metaphysical energy of divinity; however, if you never make strides to cultivate the divine within your own life, then you will never realize and understand the connection. You will be paying lip service to a concept that you have not fully made your own. Becoming sheep for a shepherd whose guidance it dictated to you by others and whose path you cannot conceptualize. While the role of a priest is important within the Indo-European religion, one still must follow the Gods out of their own will. One must learn from their own ancestors and revere the spirits of nature in the world that they themselves interact with, not ones prescribed to them. Of course, there is something to be said about hollow actions for the sake of false piety as well. However, within the systems of Indo-European paganism and the concept of Vedic Heathenism within this book, we have outlined a core of Practices and Rituals that most closely fall in line with that of our ancestors within the Indo-European traditions. There are listed below and will be elaborated upon in their own section.

1. Prayer
2. Fire Ritual
3. Libation/Sacrifice
4. Hymns
5. Magic and Sorcery
6. Funerals
7. Oaths
8. Sacred Texts
9. Holidays (Solar wheel /Solstices)

Figure 6 The author, Zach Gill, participating in animal sacrifice and Blót at Midgard Vikingsente, Borre, Norway, during Midgardsblot.

Prayer, Worship, and Ritual

In any religion or spirituality, the concept of worship is addressed, at least modernly. In ancient times these would have been synchronized with the culture and not seen as separate from it. While there are varying degrees and cultural differences of ritual and worship in Indo-European Paganism, there are staple commonalities which we will cover. These are Fire ritual and sacrifice, libation, hymns and poetry, idols, and prayer.

Layman's religion versus the priest's religion

(Do you need a priest?)

It is true the some of what is being written and explained in this book would have been considered that of a priest's knowledge. Often Priest would be the ones who had the time and depth of understanding to contemplate such things as the creation of the cosmos and flows of time, space, karma, and the Gods. This doesn't mean that the layman didn't have their own pure understandings of nature and the Gods as well. While the tripartite and castes systems of the past and of Indo-European culture in general sets the priest on a different level than the worker/producer. Each is needed to support one another. While the priest is versed in the rituals and oral traditions, their sustenance and temples are provided to them by the work of the producers. The priest may have as much to learn from what the Gods tell the Producer as the Producer has to learn from the memorized rituals and cosmic understandings from that of the Priest. Both have roles within society.

Prayer and the Nature of Prayer

Hyndluljod 2-4: 'Let us pray to Herjafather (Odin) for his favor on our journey; he gives and grants gold to his followers. He gave Hermod a helm and coat of mail, and Sigmund received a sword from him.

He gives victory to his sons, but riches to some; eloquence to the great, and wisdom to others, song-craft to skalds, he gives valor to many a warrior.

I will offer to Thor, and will pray to him, that he may be well disposed to you…'

In Old Norse:

2. Biðjum Herjaföðr í hugum sitja, hann geldr ok gefr gull verðungu; gaf hann Hermóði hjalm ok brynju, en Sigmundi sverð at þiggja. 3. Gefr hann sigr sumum, en sumum aura, mælsku mörgum ok mannvit firum; byri gefr hann brögnum, en brag skaldum, gefr hann mannsemi mörgum rekki. 4. Þórr mun hon blóta, þess mun hon biðja, at hann æ við þik einart láti; þó er

hánum ótítt við jötuns brúðir. 5. Nú taktu ulf þinn einn af stalli, lát hann renna með runa mínum.’

To me, prayer is devotion and sacrifice. I’m going to perform Blot and pray and sing. But I’m also going to strive and put the effort in and work towards what I need—equivalent exchange. If you want a gift, give a gift if you want success put in the effort as well. This doesn’t mean that I will not beseech my Gods but that I will do so with respect, not demanding.

Also, before you turn to the Gods, one should look towards the spirits of the land (*Vaetr*) and one’s ancestors (*Alf*).

Figure 7 Offering a meditative prayer of Mantra and Galdr to a statue of Odin.

To Whom do you Pray?

Often Pagan prayer can be defined as a gift for a gift while one can beseech the Gods for favor or help. A prayer through sacrifice is often to

simply thank the Gods for their constant blessing, the example they represent, and the cosmic function they exhibit. In this act of praying, you often offer a gift to the Gods, of which you expect something in return. But the Gods are not at your command. While indeed, they do care for us, and we may have a personal walk and devotion to them. We can only but request their guidance and help and see the signs they give us. One cannot expect the Gods to help them if they are not willing to show the effort to ask, to petition, to sacrifice, and willingness to achieve your goals yourself.

All of this talk of ritual and sacrifice does not mean you cannot talk to, speak to, or sing hymns to the divine as a prayer. Such devotion is not only heard by the Gods but also resonate within your inner spark of divinity. Seeking to increase your divine connection is the first step to a form of ascension. Pray to the divine within as well as the Gods. This is often done by meditation and energy working. But can be simply following the God's examples and upholding Dharma. Often just seeking to increase wisdom and knowledge in itself is a sacred act.

Figure 8 Carved statue of a Viking at Midgard Viking Center Borre, Norway.

Ancestors and Heroes Worship

Throughout history, looking to those of Heroic renown is one of the most common forms of reverence and worship for all peoples. Often these Heroes are raised up to almost demi-God levels. While on the one hand, the people must realize that these men and women are not Gods; on the other hand, they are an example of the achievements of mankind and, depending on their actions, the size of spiritual strength that our own inner divinity can grow to achieve. In many ways, while not being God's, these heroes are

closer to humanity than that of the Gods show achievements that can be milestones in our own growth. In addition, our own ancestors are closer to us in nature than those of the Gods, while many of these heroes were originally tribal heroes and would be seen as a part of our line of ancestors.

Often the worship of ancestors was more common among the people than even the worship of the Gods. There was less ritual involved in worshipping or speaking to one's ancestor, and asking one's genetic line, the blood which still runs through one's own veins is akin to asking yourself and your inner divinity for advice. If we come from or are created by the Gods, then is it not the case that ancestor worship is just as valid? Given this thought, worshiping, confiding in, and speaking to ancestors is something nearly as sacred as worshiping the Gods themselves and should be embraced.

Daily Prayer Ritual to the Seven

A suggested ritual program for meditation, prayer, and adoration of the Gods would be a daily ritual. Each day should be dedicated to the divinity, dominion, and spiritual aspect of that day of the week. The deities for these days differ in the name for each tradition but corresponding with each other in Indo-European paganism.

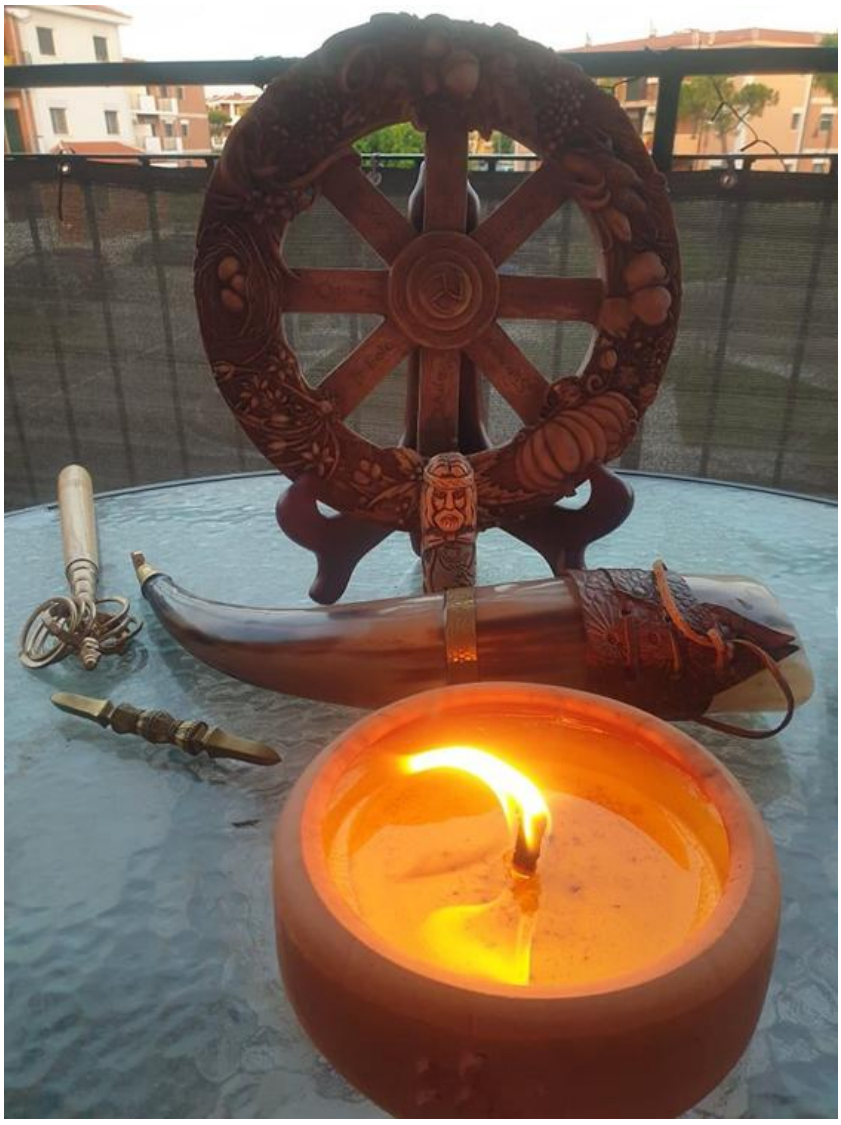

Figure 9 Personal Fire Ritual invoking Agni before Blót.

Ritual Fire (Holy Fire)

Homa/ Goma (होम / 護摩) A fire ritual for sacrifice.

Through fire, Agni is invoked. Through Agni, the sacrifice is purified. Through the sacrifice, the Gods are presented with our offerings.

Rig Veda HYMN CLI. Faith.

By Faith is Agni kindled, through Faith is oblation offered up. We celebrate with praises Faith upon the height of happiness.

शरद्धयाग्निः समिध्यते शरद्धय हुयते हविः शरद्धां भगस्य मूर्धनि वचसा वेदयमसि

The Yamabushi (山伏) (Japanese Vajrayana Priest of Shungendo) chant the Heart Sutra before the God Acala/Fudō Myō-ō अचल / 不動明王 when performing Goma. The priests use a conch shell called a Shankha (शंख), which is very important in Vedic faith for the ritual to the Gods.

In the Vedas, God Agni was one of the most mentioned. This is simply because he represents the Altar itself and the messenger of the Gods via the receiving of the sacrifice. This was because most of the sacrifices were burnt. Agni is often considered the guardian of *Ṛta*(ऋत) or which can be derived as Order/Rule or the truth but also is directly related to the word Rite and Ritual. He was also by whom Soma (Holy drink/libation for the Gods) was carried. He was also the Vedic God of Funerals rituals due to Pyre burning. The fire ritual is still practiced in India today through various rituals and one called Agnihotra, which involves keeping a fire at home for sacrificial offerings. This is a pan Indo-European concept of the Hearth. The God or Goddess of the hearth, the hearth is the heart of the home and was tended to in European context by the woman of the home. Usually, this is where cooking is done but also where people would gather around to tell stories (the main method of passing down tales of faith) and ritual. Women guardian, a sacred fire, is also seen in the Roman Vestal Virgins who, via the Goddess Vesta (Greek: *Hestia*), tended a fire within the temple, which was not permitted to go out. The vestal maidens were much akin to priestesses and maintaining the fire and other rituals and prayers for the sake of the people and the Emperor. This is much like the Brahmins, the priest cast in India, who would have an understanding of the fire rituals and would be the communicators to the Gods via these rituals on behalf of the people and the ruling class.

This ritual fire keeping is seen in the Avesta for Zoroastrianism as the Holy fire itself is seen as a representation of the Primary God Ahura Mazda. There is both a Fire Temple where the Fire is kept, much like the Vestal Temple, as well as home heart style fires for family rituals. The God Belenus is the Solar deity of Celtic tradition. While he is most likely the Celtic version of the Solar chariot deity, being that he is depicted similarly

to Helios/Apollo/Mitra/Surya, often Fire rituals and Fire dances are dedicated to him. Modernly the festival of Sabbat Beltane is held in his honor.

Another Modern celebration of this is a burning man or Wicker Man. Germanic Heathen rituals have been speculated and written on and have been speculated to be similar to that of the Vedic. However, modern heathenism has adapted this broadly with the burning of effigies, Runic prayers/spells etched into Wood, or Burning animal sacrifices via the altar. This is interestingly similar to how the Buddhist Goma/Homa is performed as the sacred fire is used for the priest to focus their prayers and or to cast Ofuda talismans or charms for purifications after usage or in order to invoke what was said upon them. In many ways, the modern camping that is done in the Americas around the summer is very similar to the Solstice fire rituals dedicated to the sun just without the religious connotations.

Within our suggested Vedic Heathenism, the Fire Ritual is one of the major rites that should be performed by the tribe/family during holy days. Your ways of performing it may lean on the various traditions mentioned here, or on your own family tradition/folk tradition. It is the intent and reverence to the Gods that are important. The Fires of Muspelheim were the spark of life to evoke the movements of the waters of *Niflheim*.[xiii]

Figure 10 Libation of strong herbal alcohol.

Libation

The definition of libation is a drink or fluid poured out as an offering to a God. This history of libation is a large one that covers many different faith groups, not just Indo-European ones. Modern Heathenism may come to mind when one thinks of examples of libation. The image of a bunch of people lifting a drinking horn hailing a God, making an oath, and passing the horn from person to person in a circle before pouring the rest out. While some of this is a modern invention, the concept of libation is indeed fulfilled. Other modern examples are that of the Christian Eucharist, where a goblet of wine or many different cups are taken and drank to represent the blood of Christ. The Jews, too, performed something similar in their pagan

origins. In *Genesis* 35:14, it says "And Jacob set up a pillar in the place where he (God) had spoken with him, a Pillar of Stone, and he poured out a drink offering on it and poured oil on it." This passage shows a rather pagan ritual for Jacob to perform, and the reasoning for this will be addressed later. These examples, by no means, are meant to connect the act of libation to Abrahamic faiths. Instead, they are to show how Pagan in nature these acts are.

In the Vedic context, one of the five sacred sacrifices is that of *Pitr-yajna* (Sacrifice to the ancestors) in which libations of milk, Soma, etc. are offered. In the Avestan (Zoroastrian), the term used is *Yasna* but is done more in line with the fire ritual mentioned above. In the Hellenic view pouring out libations was considered common in ancient Greece and was done as devotion to the Gods and with meals. When done as a ritual, this was called a *spondē* and was performed as an Oath (This was called *šipant by the Hittites)*. According to the *Harvard Center for Hellenic Studies*, in Homer's Iliad 2, 341; 4, 159, it refers to the Oath as *spondaì ákrētoi* and during this oath giving individuals would grasp each other's right hands. It is also said in Illiad 16, 227 that Achilles speaks to *Zeùs Dōdōnaîos Pelasgikós* he washes his hands performs libation saying a prayer eyes fixated to the heavens.

Often, the last drink of a meal or feast was devoted to Zeus Teleios (Zeus the Finisher). Though the drink before it was dedicated to Heroes and ancestors, another method was to toast the Agathos Daimon (Land or elemental spirits associated with Wine, Wealth, Wisdom, etc.) the last bowl dedicated to Hermes. Libation was also done over the sacrificial animal and on the flames afterward. These are just a few of the many examples regarding Greek Libation methods. Rome had similar concepts. Even the word libation comes from the Latin word *libation* from the Indo-European root word **leib*-. The Roman God associated with libation was *Liber Pater* (Libation Father), who is also *Dionysus/Bacchus*.

Libations were that of unmixed wines or oils. Interestingly, Mercury, much like his counterpart Hermes was offered to as a receiver of Libation as well. In the association that can be seen with Odin, Mercury, and Hermes, Odin is often offered to in the Heathen context. Though this could

be considered an offering to the Allfather much like Zeus as well as explain offerings to the Sky father of which the ruler of the pantheon and explain offerings to Thor as the ceremonial master as well due to the Sky father motif. In Japan, *Miki*(神酒), which means the sake of the Gods, is poured during ceremonies, at personal shrines, and over gravestones for the dead.

During the Slavic custom of *Dziady*, vodka is often poured over graves as well. In the Germanic Heathen approach, we have to look to the concept of *Blót* and *Sumble*. Blót is both an Old Norse and Old English word referring to the Germanic concept of sacrifice. The Gothic word *blōtan* may also be associated.

While a Blót may refer to blood sacrifice, the act of pouring the blood on Idols of the Gods or making toasts to the Gods during this act became associated with libation in general. In modern times, the act of Blót is more commonly just a libation during the ceremony. Examples of Blót can be found in the Saga of *Hákon the Good,* the Anglo-Saxon Heliand (Anglo Saxon form of the Christian Gospel which is written with many pagan concepts), and Beowulf to name a few. Many of these also reference a Sumbel, which is an Oath that is made during these libations. There are various ways of performing the oath. However, it was important to note that these oaths were made before the people in attendance and to the Gods so that the keeping of the oath was to be taken in utmost seriousness. These were often taken in a Mead or Beer Hall.

Ultimately, libations are a very important part of Indo-European traditions and one of which anyone who Adheres to these traditions should practice. Libations are performed as a way of giving to the Gods and honoring them, the ancestors, the Fallen, and even the local spirits. They are performed during nearly every Holy day of the year. The modern English phrase “Pour one out for…” has importance, though often offered in jest, is continued this ritual. In our practice of Vedic Heathenism, we should not neglect the act of libations.

Figure 11 Post libation chalice

Sacred Drinks of the Gods

In Indo-European traditions, there often is found to be a drink or food associated with the Gods. This is usually intrinsically related to libations or sacrifice as a substance similar to that of which pleases the Gods is offered and partaken with the Gods (Gift for a Gift) as either a means to petition the

Gods for intervening on one's behalf or esoterically as injecting as a method of seeking to like the Gods (also possibly the indention for enlightenment or ascension).

Soma

Not to be confused with the Hindu (post-Vedic) Lunar deity, Soma (सोम) is the sacred distilled drink of the same name used in rituals to the Vedic Gods. In the Avestan literature, this drink is referred to as *haoma*, both reference a plant of which medicines and various drinks are made from. Soma, particularly as an offering to the Gods, especially the primary deity Indra, is mentioned over 200 times in the Rig Veda.

When you see the connections between Libations to Zeus and Thor as well as the connection to Indra, one begins to make the connection to the sacred offerings and Indra as a staple of Vedic and Heathen faith. The Rig Veda 8.48.3 says:

> "We have drunk the Soma; we have become immortal; we have gone to the light; we have found the Gods. What can hared and malice of a mortal do to us now, O immortal one?"
>
> *—Translated by Wendy Doniger*

Nectar/Ambrosia

Within the Greek/Hellenic traditions, Nectar is the drink of the Gods, and Ambrosia is the food of the Gods. If a human mortal were to partake of these, they themselves would become immortal like the gods.

Germanic Mead (Old English: *Medu*)

In the Germanic traditions, the Gods drink Mead. Odin is referenced to live on Mead alone. The Gods of the Aesir and Vanir were said to have created a man named Kvasir as a symbol of their truce. They did so from spitting together in a vat. This man was considered to be the wisest on Midgard and was set forth, spreading his wisdom to all. He was murdered

by Dark Elves (Dwarves), and his blood was mixed with honey, creating the Mead of Poetry.

Ultimately after a few trials, Odin retreated the Mead, stealing it from giants, whom themselves took it from the Dwarves, escaping in the form of an Eagle with the mead in his mouth. The drops of the mead are trickled below to those on Midgard resulting in Skaldic poets and Wisemen. It is often said that this Mead is the spiritual and metaphysical state of Berserkers in their wild combat ecstasy and communications with Odin.

The Chosen warriors in Valhalla (Einherjar) are said to partake of this mead. It is because of this Mead has found a place within the Germanic traditions and is considered the proper libation. An interesting note is the traditional Slavic fermented drink called Kvass. It has been theorized this is related to the tale of Kvasir.

Holy Grail

While the Grail story and myths have been extremely Christianized, they are theorized to be founded on the various drinks of the Gods and the offering to the Gods. Various Scholars also consider the discoveries of the Roman Mithraic ritual, which depicted a communion meal that was similar to the one that Christ had as the last supper. The Indo-European tradition of libation, communion style worship of the Mithraic cult is thought to have given birth to the tradition of the Eucharist. These rituals, in turn, give rise to the folklore of the Holy Grail. It is worth noting that various scholars, mystics, and occultists have made detailed (though sometimes fabricated) attempts to give a deeper history to the lore of the grail and its possible connections to either Indo-European or at least Gothic peoples.

Hallucinogenic Substances

When speaking of hallucinogens, it is important to be transparent, firm, but open. Saying that the usage, abuse of, and the destigmatizing of recreational and medicinal drugs is a hot topic would be an understatement. Substance addictions, politics, and gang wars over people who are just pawns within these have gone out of control across the world. Peoples' dependencies on these health and mind-destroying synthetic drugs are much to be feared as they are ruining societies, family structure, spirituality, and the potentials of greatness for many. Consequently, this fear has crossed over to a general fear of all substances both controlled for medicinal and for spiritual purposes. Many more natural and historically spiritually/medicinally used substances are shunned as being gateway drugs.

It is true, however, that used uncontrolled these too can become such. This being said, the focus of this book is that of Indo-European spirituality. Within the traditions of spiritual ritual and priesthood/communion with the many divine substances were used. The aforementioned Sacred drinks often contained ritual substances that would help initiate trances or a certain state of mind to aid the practitioner.

Often alcohol itself was considered a form of this substance, which is why it is referred to as Spirits. Ritual wines used by Abrahamic faiths are similarly viewed. Some say the Eucharist is based on a Mithraic communion and that there were hallucinogens placed within the drinks during the rituals for ascension to different Mithraic levels. One of the most common plants used in Europe is that of the *Amanita Muscaria* (Redcap mushrooms). These have been linked to mystical Christianity, such as the Gnostics and even Hermetic Alchemy. In Northern Europe, it has been speculated that Shamans used it for their journeys, and it may have been used by Viking Berserkers, according to Swedish professor Samuel Ödmann. Other studies have said it was the plant used in the Indo-Iranian *Soma/Haoma*.

Cannabis

Cannabis is indigenous to Asia and India. While it has been used as rope for a very long time, the usage for its mind-altering properties has been linked originally to the Indo-Iranian Soma/Haoma along with Redcap. Indo-Europeans spread it the usage throughout Eurasia with Thracians, Dacians (Getae), Celts and Scythians all using it for mystical purposes. Herodotus wrote to the Scythian usage. Scythian pipes have been discovered and are thought to have been used for this purpose.

In many ways, the usage of it has become degenerated and misappropriated while being represented in the form of culture that doesn't have a higher goal in mind.

DMT

Dimethyltryptamine is a drug naturally found in various fungi, as well as a few plants. Most of these plants are native to the Amazon are have been known to be used by Amazonian shamanic rituals. The legal status of this drug depends on the country to country; however, it must be stated that the majority of the countries in the western hemisphere have it listed as illegal.

That being said, the reason for mentioning this drug here is the personal stories of people who have experienced it. Most accounts tell of seeing and meeting entities, the divine, or going on a metaphysical/psychological journey. [xiv]

While there it isn't the stand of this book to endorse the usage of such substances, it should be noted that during the studies of the chemicals that are released within the brain undergoing this drug, it has been stated that the same chemicals were released, in small ephemeral doses, during meditation. While by no means is this book a study of this drug, nor am I an expert on the subject, it is interesting to think that shamanistic pagan drug usage has similar effects on the brain as mindful meditation, which is self-initiated.

Self-actualization of a High/Spiritual Ascension

Continuing on the subject of meditation and self-initiation brings us to the concept of spiritual ascension through asceticism and meditation. Channeling one's energy through meditation, dream states, and ritual

concentration or exertion can bring about similar reactions within the body and mind to that of DMT or other substance-induced states of being. Due to this, it could be said that for both clarities of one's mind, shedding one's impure karma, and or seeking the connection to the Gods via energy, Brahman (One/Inner Soul) in order to connect the divine within to the divine at large, one's own body and spiritual energy becomes the Soma and sacrifice to reach the greater. It is in this way that the Gurus, Lamas, Priests, Brahmins, Druids, Sorcerers, and others espouse the importance of meditation along with prayer and ritual. Mediation should be a daily practice within any Indo-European tradition—the action in itself as a sacrifice of one's time and energy to connect with the Gods.

Within Vajrayana Buddhism, there is the practice of utilizing a tutelary deity called a Yidam. In Sanskrit, the word for this could be Ishtadevata (deity one desires to be like). Within Yoga, ritual, and mediation, often one will choose a deity to whose aspects they desire to bring about within their own life. In the same ways, the worship of the Indo-European deities within one's traditions in personal ritual should fall within the same conceptual yearning.

Sacrifice

Yajña, sacrifice, is an act by which we surrender something for the sake of the Gods. Such an act must rest on a sacred authority (*āgama*), and serve for man's salvation (*śreyortha*). The nature of the gift is of less importance. It may be cake (puro ḍ āśa), pulse (*karu*), mixed milk (*sā ṃ nāyya*), an animal (*paśu*), the juice of soma-plant (*soma*), etc.; nay, the smallest offerings of butter, flour, and milk may serve for the purpose of sacrifice.

—Apastamba Yajna Paribhasa-sutras 1.1, *Translator: M Dhavamony*

Five great Vedic Sacrificial Rituals

In the Vedic traditions, *Yajña* is generally broken down into five types of great sacrifices (*Mahasattra*). These sacrificial rituals are that of *Bhuta-Yajna* (Offerings to nature), Manushaya-yajna (Offerings to Man) *Pitr-yajna* (Offerings to the fathers), *Deva-yajna* (Sacrifices to the Gods),

Brahma-yajna (Sacrifices to Brahman the lord of creation sometimes the trinity itself). These rituals have similar commonality with other Indo-European sacrifices and even modernly adopted practices within Heathenism and general paganism.

Offerings to nature, such as feeding animals or animistic practices, are still culturally done through bird feeders and deer feeing (Examples are Buddhist temples in Japan), and prayers to the spirits of the land such as the Vaettr or Fae. General tree and Axis Mundi worship fall under animistic nature offerings as well. Offerings to man or for the good of mankind is through charity and giving. While this has been taken by Christians as a major part of their practice, it isn't something that is Abrahamic in origins for the most part. Much of the Hebraic belief system and history didn't include much in the regards of helping your fellow man.

While Indo-European traditions, and by extension the Vedic Heathenism being promoted by this book, are not traditions of passive turn the other cheek peacefulness, that doesn't there aren't concepts of caring for fellow man and the unfortunate, especially within the same tribe. Next, we come to the offerings to the fathers. Simply put, this is Ancestor worship and will be touched upon in its own section. It should be noted that libations were associated with this act, which can be seen throughout European Paganism as well.

Lastly, we have the worship of the divine itself through sacrifices to the Gods and sacrifice to the supreme divinity. Sacrifices to the Gods are made as a burnt offering. Usually, this is similar to the *Homa* ritual seen in the Eastern hemisphere with a Pyre if burning the dead and an organized square stack of wood to be lit for burnt offerings. The Indian traditions removed much of the animal sacrificing as time went on; however, the tradition of offering animal sacrifices continued in much of the west. These are usually offerings invoking a first God or a God who is meant as a messenger to the Gods associated with fire. Agni is this God in the Vedic sense, while Hestia or Hearth Goddess usually take this role in the west. Fire Rituals have their own segment within this book as well, where it is more elaborated upon.

The last of the Five Yajna is the reading of sacred texts such as the Vedas. These are often sung. Many sacred texts in Indo-European traditions

(as well as other religious traditions) are written in a poetic or song format. While the reading of and meditation on these texts can reveal wisdom and instruction, it can be argued that a majority of these texts are meant to be sung. This is why the Rig Veda is separated out into Hymns, and the Eddic poems are meant to be sung in a Skaldic form. Music, poetry, and prayer went hand in hand and were sacred. It is from predating culture's focus on musical chanting and prayer that modern faiths such as Christianity formed their musical concepts of hymns and singing. Communication with the Gods has always had a musical aspect. Music has been said touch the soul, and this is the reason even more so to think that it allows the one to communicate clearly with the divine.

Within Indo-European Paganism, these five forms of rituals are performed in various ways, both historically and in the modern context. In revivalist movements (such as Asatru or Greco-Roman focused groups) or refocusing concepts, such as Vedic Heathenism, we should use these as a guideline for rituals and daily practice.

Oath

The word Oath is originally Anglo-Saxon *āð*. In Old Norse, this is eiðr. An Oath would be sworn before your tribesmen. Often it is thought Oaths were sworn at the Althing before a tribunal of tribesmen and the Jarl or Gothi. Oaths were sworn to the god *Tyr*. Tyr is associated with oaths, oath keeping, and judgment though *Forseti* is often considered to hold the same role, especially among the Frisians.

Herodotus spoke of the Scythians worshiping an equivalent to *Ares*. They swore upon a sword for him. In the same way, it was said the Germanics swore oaths, especially those regarding war, to Mars by Roman interpretation. The Germanic Mars is thought to be Tyr. The Huns were said to swear an oath to 'Mars' or the Sword of Attila. While some studies have shown that Oaths among the Scythians could have been to the God Mithra. Mitra-Varuna, Mithra, and Mithras are highly thought to be the same God. For the sake of arguments within this book, we will advocate that they are the same.

Mitra-Varuna is said to be the God of friendship and treaties in the Vedic, and the Persian *Mithra/Mehr* is the Lord of the covenant. In the year 1400 BC, the Hittites formed a treaty with Hurrian Mitanni with the treaty dedicated to Mitra. Mithras is the Roman adoption of the Persian God with a Roman context. Much of the beliefs and rituals were associated with that of Oath swearing. Mithra is a primary Aryan God of judgment, Oaths, and sometimes war. This does not mean this is his only role, especially within the Persian context, where he was one of the most prominent Gods.

Within this breakdown, the Vedic Indian, Persian, Hittite, Scythian, Hunnic, and Germanic God of Oaths is that of Mithra. It could be easily inferred that Tyr is also Mithras. Mithras was associated with the Sun, as either Son of the Sun or Sun of the Sky father. Tyr is associated with the name of the Sky father himself. As Oaths, Laws, and duty have always been important to the Indo-European peoples, it reflects the Gods of law, which were and are held on high. Oath making is a sacred act, and Oath breaking places one outside the law.

The words “outside the law” are where we derive the word *outlaw*. When one isn’t within the law, they are also not protected by the law. Judgment is either made upon them by the law, or they are subject to the whims of actions that are not covered by the law.

Hymns and Poetry

In many ways humanities ability to be creative, musical, and poetic is a Godly attribute. One cannot simply dismiss the spiritual inspiration and fervor that accompanies music. Without going deep into the pseudo-scientific and actual physiological interactions of rhythmic beats, various tones, and sounds have on the human emotional and spiritual functions, it exactly these reasons why chants, prayers, and hymns have been associated with religion since as long as humanity can remember. Some of the oldest religious writings, such as the Vedas, various Sutra, Greek poems, and Skaldic Eddas, are written as poetic musical hymns meant to be memorized, sung, or recited with their beauty invoking the imagery of the Gods all while praising them. Writing new songs, poems, and hymnal chants should

be considered a bardic/Skaldic and Brahminic act, which is keeping with the traditions of the folk.

Magic and Sorcery

Often, when people think of magic, spells, and sorcery as the hocus pocus, *Harry Potter*, black magic heavy metal, and or *Dungeons & Dragons*-style/video game imagery. While often, some of these are inspired by written religious texts and teachings from 'mystics,' however, the actuality of spells and magics is a bit different for the most part. Often what is consider 'satanism' is manipulation and demonization of Paganism to paint it at 'evil' for the purpose of making people disassociate and convert them to an Abrahamic faith.

Magics fall under this same connotation. Another issue is the concept of Witches (Volva/Vitki) and Wizards (Wise Men) or Magicians (Magi), even Druids fall under this label. All of these titles are not dissimilar to concepts a midwife, priest, Brahmin, or Abrahamic Pastor, Rabbi, or Imam. What makes them different? The first few are considered evil by Abrahamic faiths because they are pagan and, therefore, not legitimate (though Brahmin is seen this way as well by a few). Their rituals are evil magics, and their rites and hymns and prayers to the Gods are vile spells.

Magic itself is easily broken down into subforms of ritual. Simple folklore and holiday rituals or age ascension rights meant to be symbolic to nature and the divine as well as allow for past life regression to bring one closer to the ancestors. Basic hymns, rituals, and prayers to the divine, as well as charms and processes in order to please the divine and ask for protection, guidance, or a boon. And lastly, what is the closest to actual Magics in the modern sense. These are usually two things—first, spiritually guided science such as formulaic mathematics, alchemical studies, and astrology. Remember, religion and science weren't originally seen as a separate thing.

Second, is the metaphysical manifestation of energy and the inner divine within oneself through willpower and connection to the divine at large for empowerment, connection, and communication with the divine (such as

oracle/divination) and with the spirits of the land and existence. While visualizations, mandala/spell inscriptions, and rites are used in association with these acts, they are primarily conditioning to attune oneself in the mindset or awakening to the divine. In practice, these acts are not much different than what other 'accepted' religions do on a daily basis in order to connect with their interpretation of the divine, those of their order and faith who came before, or singing praises to both.

Sacred Texts

Sacred Texts are an interesting topic as many of the Indo-European faiths were originally that of oral traditions. The text mentioned here is not the only text related to Indo-European faith but are some of the most well-known, easy to obtain, and influential texts. As history is often subverted by different political groups, certain philosophers and authors with concepts that do not reflect accepted interpretation are hidden or removed in order to maintain ideologies. There are plenty of texts that are related, which, when brought to the surface, show the depth of connections between Indo-European traditions. However, the ones discussed in this book are very important for building foundations.

The Vedas

The Vedas have been dated to about 1500 BC. They were brought with and written by the nomadic Aryans who crossed the Kush mountains. It was written in the language that is speculated to be close to Proto-Indo-European, and the Aryan language gave birth to Sanskrit. The Vedas introduce the Gods of the Aryans, which have a direct connection to other Indo-European gods. The rituals, language, and physiological concepts found in the Vedas are also closer to other western Indo-European faiths.

While many might see this as controversial, the Gods, stories, and philosophies of the regions of India become less Aryan influenced and what is known as Hinduism (which isn't a single religion but a category containing many faiths) emerges as the newer Gods and ideas that come forth are less and less connected to Indo-European paganism. This becomes

quite apparent with the concepts of Avatars, such as Krishna, where the Indo-European caste system is often called into question, and the most powerful Gods such as Indra are stripped of their power and made to be lesser.

In case you want to know the difference between Vedic scripture and the broader Hindu scripture. Personally, I only follow Vedic scripture, which I see as more reflective of greater Indo-European faiths. Within this is included the four Vedas. [xv]The Rigveda (Praise Hymns Knowledge), the (Sacrificial knowledge), the Samaveda (Song/Hymn Knowledge), and the Atharvaveda (Magical/Ritual Knowledge). It is not that I would ignore the wisdom of the Hindu texts or think lesser of their worship. However, this is where the Vedas are adopted for more culturally relevant to what became the Hindus and less to overarching Indo-European or Proto-Indo-European Paganism.

The Avesta/Gathas

The Avesta is a collection of Zoroastrian holy texts written in the Avestan language and attributed primarily to Zarathustra himself and is thought to be between 1500 and 600 BC with Zarathustra being approximately from 6480 BC. The Avesta consists of the Yasna (primarily focused on ritual) with the five faiths being considered highly important and possibly the oldest and most connected to the Proto-Indo-European/Vedic faith. While the ancient texts are the basis of the Zoroastrian religion and, in a rather similar case to the Bible and Quran, said to be transmitted from God (*Ahura Mazda*) to Zarathustra, much of the texts have greater connections to Indo-European Paganism as a whole.

The texts and their contexts must be viewed through the eyes of the culture at the time, and are often mistaken for Monotheism, despite the fact that they have hymns to different Gods and Spirits (such as Mithra). These beings are called *Yazata* and align closely with counterparts in the Vedas as well as other Gods within Indo-European faiths such as the Slavic, Greek, and Germanic traditions. Reading the Avesta might give the devotee or seeker of knowledge a rather familiar feeling which they may trace to that

of Christianity and Islam. However, this is due to the fact that the Persian empire (who was for the most part Zoroastrians) had a strong influence on the region, which continued from ancient times into even both the Greece and Roman Empires.

Some Judeo-Christian and Islamic concepts were, for the lack of a better description, lifted completely from Zoroastrian writings and beliefs. For those who read the Avesta for a Vedic Heathen practice or to seek deeper wisdom and understanding of Indo-European Paganism, they should pay keen attention to the rituals and magics, origin stories, Fire worship, and the reverence to Mithra. This could arguably be one of the first examples of Monism.

Writings of Herodotus

Herodotus is often considered the first historian. He is considered to have lived between 484 and 425 BC. He was a Greek philosopher who traveled and wrote various things about the peoples he claimed to visit. He wrote on the Scythians, which is often is considered the earliest mentioning of them. But much of what he wrote should be understood as having been written through the lens of Greek dominance and showed political favor to certain groups and making others look like *barbarians,* though one shouldn't dismiss the fact that what he wrote is valuable information regarding peoples and cultures of the past.

Homer's Works

It is Homer, an ancient Greek, philosopher, and author, that epics such as the *Iliad* and the *Odyssey* are attributed to. These tales are considered by some to be historical and to others to be fantastical surround the history of the Greeks and the Trojan war. The quality and interpretations of these writings vary depending on the translator or language. The one thing that they represent, for the context of Indo-European Paganism, is the rituals, culture, and allegories beings depicted. For this alone, these writings are priceless.

Prose Edda

The Prose Edda, also called the Younger Edda, was written by Snorri Sturluson, who was an Icelandic Historian, lawman, and scholar who lived in the 13th century. He wrote Skaldic poems, which gave a brief history of the world and covered the "mythologic history" of the Norse. Most of his writings were based on the *Codex Regius* and were filled to the brim with Euhemerism. While this is very important to historians and those who want to glean what they can from his writings, it is indeed set in the Christian context, unlike that of the Elder or Poetic Edda.

Poetic Edda

The Poetic Edda/Elder Edda is mostly written down within the *Codex Regius*, a 12th-century manuscript, but is considered to be poems that had been passed via oral tradition since much earlier. The author of this is unknown, as it is thought to be various authors throughout. This Edda is the primary source and sacred text of most modern Germanic Pagan movements and religions. It is broken into various poems of which the *Hávamál* and the *Rígsþula* are contained. However, it is the *Völuspá*, which is considered to be pivotal in understanding the beliefs of the Early Germanic peoples as it not only tells of the creation of the cosmos but foretells the future end and rebirth of the world.

Hávamál

The *Hávamál* (Old Norse: sayings of the High One) is included as part of the *Codex Regius* (Approx. 1270 A.D), the Icelandic Book of Kings. While the *Codex Regius* is filled with various poems pertaining to the Norse gods, it also contains a lot of euhemerist concepts. That being said, the *Hávamál* is a group of poems that are spiritually attributed to sayings from Odin himself. These poems are broken up into different groupings of subjects that provide advice and wisdom for daily life. To many modern heathens, these poems are considered divine spiritual wisdom. The portion of the *Hávamál* that deals with Odin's sacrifice to his higher self on the World Tree, as well

as the usage of the Runes, stand out from the rest of the poems and are often the focus of esoteric and metaphysical philosophies and ritual.

Saxo Grammaticus

Saxo Grammaticus/Saxo cognomina Longus was a Danish theologian and historian who lived from 1160 –1220 AD. While his writings were steeped in Euhemerism and attempt to tie the Scandinavian peoples to that of the Bible, his writings of the local religion, European history, and folklore are easily reverse engineered to show true Germanic Pagan traditions. One just has to be aware of his attempts to humanize the Gods.

Beowulf

Beowulf is a 'novel' or Saga said to have originated from around 700 AD. It is written in Old English (Anglo-Saxon) and tells the Saga of Beowulf a Germanic Hero. While the tale is written from a rather Christian perspective, it is easy to surmise Pagan traditions and language from it as the attempts to point out what is pagan and what is not within the Saga works as its own reverse engineering. In many ways, this is a sacred book to Germanic Pagans.

Four Great Irish Cycles

The major collections of Irish lore are found within the 4 Great Irish cycles. These cycles are the Mythological *Cycle*, the Ulster *Cycle*, the Fenian *Cycle,* and the Historical *Cycle.* Each cycle consists of completions of various writings from throughout Irish history. They cover the Gods of Ireland (and sometimes Scotland) and as well as the major events and establishing cosmological tales regarding these events and Gods. In regards to the culture, faith, and history of the Celts in Britain, they are without a doubt important. They are also great resources for comparative myth to see the connections between Celtic and other Indo-European faiths.

Mabinogion

The *Mabinogion* is a collection of stories written in Middle Welsh around the year 1350 which depict various Celtic Heroes (most of them allegories of Celtic Gods). It is an important reflection of Celtic culture and faith of the Welsh and other Brythonic peoples and can be cross analyzed with that of other Celtic tales in order to derive a correlation between Irish, Scottish, and even some Gaulish cultures to show concrete evidence of Celtic faith.

Writings by Tacitus and Caesar and Others

Tacitus, born in 56 A.D, was a Roman Senator and Historian. As a historian, he traveled across Europe and wrote on the peoples he encountered. While his writings chronicled the events of Rome at the time, he also wrote about European peoples such as the Celts and Germanics. His writings have been compiled into several books, *Annals* and *Histories* are considered his major works. However, he also wrote a book called *Germania* in which he detailed the Culture of the Germanic peoples North of Rome.

His writings on Britain and the Germanic peoples are, without a doubt, filtered through Roman biased and understanding of these cultures. However, they are often used for cross-referencing other studies on these regions to give credibility. The same things can be said about the writings of Julius Caesar (Born 100 BC). While most of his writings on peoples, such as the Germanic tribes and the Gauls, were from the standpoint of a conqueror campaigning against them or establishing an occupying force within their lands, his writings on culture and comparative religion are often used by historians of European culture to shed light on information that has been lost to time as well as a cross-reference for new discoveries and theories.

Get reading!

I grow tired of Nihilistic concepts of no turning back, or that society cannot return or be improved. There is not an excuse for this. It is just advocating for not trying at all. I refuse to be put down by this kind of defeatism. Values can be taught, and movements can be made. Families can

be raised properly. That which has always been true and of virtue can be reinstated.

Society can emerge into a Golden age out of the Kali Yuga or after Ragnarok as there will be those of us who herald the truth and virtuous spirit. Nihilism and defeatist attitudes are just unhelpful and a waste. They scream of agenda led counter-movements to hurt the growth and return to the natural order.

There are complaints that people read from and quote authors and Wisemen whom they do not understand or whose time has passed. Ironically, I will say in spite of this garbage, read Evola. Read Nietzsche. Read Guido von List. Read Plato. Read Homer. Read Rumi. Read the Eddas. Read the Nihongi and the Kojiki. Read the works of Herodotus, Julius Ceasar, and Tacitus. Read the Rig Veda and the Avesta. Read the Epic of Gilgamesh. Read the Hymns to Pan. Read the Mabinogion and Celtic lore.

Read your relevant culture's founding and connected virtuous perennial lore and wisdom found across the core civilizations of mankind. These men wrote about these things, not just for a chronicle of their civilization and clan but because it was important and sacred. It isn't hard to understand them with a bit of research. Their words ring true regardless.

As you read these truths that run through your DNA (blood, breath, and mind) in the trinity that makes you and connects you to the divine will blossom, and you will be connected to the greater path to the greater you which can lead yourself and mankind back to the light.

Read. Practice what you read. Praise the Gods. Look to the heroes and ancestors, for example.

Sacred Languages

Many people's first encounters with comparative Indo-European studies is through linguistics. Unlike religion, genetics, and culture, it seems that the academic field of linguistics in regards to Indo-European (Aryan) studies hasn't been as negatively politized and or weaponized. Therefore, it

is much more common to find approaches to these comparative studies in everyday books.

While the majority of Indo-European languages that are studied modernly are those of the classical world, Greek, Latin, maybe Old English, however, what many students don't understand is the wide array of Indo-European language groups and subgroups. On top of that, there are cultural influxes that were transmitted to other cultures from an Indo-European culture, which results in Indo-European scripts and or words being used within those contexts. An example is either Sanskrit and Siddham script being used in places like Japan or China being brought by Buddhists. Or the formulation of many southeast Asian languages based on Indic languages, which are Indo-European in origin despite their peoples originally being connected to Indo-Iran.

Many of these scripts are considered sacred within their spiritual tradition, which is why they are conveyed via these scripts. Examples are that of Sanskrit, Greek, Germanic Runes, Turkic Runes, Farsi, and Cuneiform. It becomes an interesting crossover when one realizes that a majority of these, Sanskrit aside, are Semitic in origin. What is probably considered to be one of the oldest written languages known to man is that of Cuneiform. This script, however, became widely used among non-Semitic peoples. Early Persians and Hittites used this, at the time, common language to write and convey Indo-European religious and cultural works of their era. The language that effects many of the alphabets of the west, such as Greek, later Latin, etc., is that of Phoenician. Written language becomes convoluted as it changes, merges, and adapts to different political and societal needs. Often the results are a common written language being adopted by one group, imposed on another group, changed locally, and used to convey something that isn't even related to their original language, which is how we modernly have Slavic languages that use a Greek-based script or Germanic Runes, which, while they appear to be unique, also resemble the other Runic symbols.[xvi]

The point is that language itself is sacred, while these different scripts are often just shells to represent ideas and words. Words that come from our

souls, our heritage, inspired by the divine and allow us to express ourselves to the divine.

Holidays (Holy Days) and the Sacred Wheel

Holidays, the Gods of which are worshiped during these days, and the rituals performed may change from culture to culture within the Indo-European context. However, there is one distinct notion that can be found throughout, and that is the following of the Solar movement. Like the Swastika or solar wheel, there are four solstices and four seasons. On and around these are found the majority of all Holidays.

Rebirth by the Mother Goddess

An argument for Pagan Baptism and Goddess Worship via water Ritual initiation

When the Goths, Geats, and other Germanic tribes said God, they originally thought of this as *Gaut*, the divine creator, and progenitor of the Gothic and other Germanic peoples. There have been many studies to show *Gaut* or God was cognitive with Odin (Woden) or *Wod*. *Gautr* is one of the Eddic names for Odin.

It was said his queen was *Maethehilde,* who is considered to be comparable to Frigga/Freya. His wife and the queen of the river or one who had become associated with the river depending on the story.

The Irish Goddess Danu (Dana) is said to be the primary Goddess of the *Tuatha Dé Danann,* who are the majority of the main deities of Ireland and correlate to other deities of other Celtic regions. The Vedic water Goddess is also named Danu, whose name is said to be Proto-Indo-European *dʰenh₂*—'to run, to flow.' Some have connected this to the river Danube.

In the Vedas, the Goddess Danu was the mother of the Danavas, who were considered Asura and were against the Deva. This connection is more prominent as the Asura considered to be etymologically connected to the name of the Persian God Ahura and of the rank of deities that the Slavic Gods and Germanic Aesir Gods would have been associated with. Now coming around full circle on can see how this water Goddess would be associated with the Goths in the same way. In India, rivers are ritually bathed in for purification.

In the Vedas, Indra slays the celestial serpent Vritra (Son of Danu) with his Vajra (Diamond Lightning) and spilled forth rivers of Soma, which

Indra ritually baths in afterward and liberates the Goddess Ushas (Dawn Goddess).

This combated between the Deva and Asura is similar to the Aesir and Vanir of the *Tuatha de Danann* and the Fomorians. The Indian river of Ganges is often used for the dedication to either Indra or Shiva. Another river bathed in is named after Saraswati, the Goddess of wisdom, knowledge, and nature, who is the consort of Brahma, who is a primary creator God.

Even the Sumerian had a primary water deity this, but it was a male God (Abzu) whose temples maintained washing basins. Persian Holy water rituals are common as well.

Therefore, when Christian Baptism was presented to the Gothic (Germanic) peoples as a concept, it made sense to them as it would have been a pagan custom anyways.

It was visiting the mother Goddess of the water and earth.

Death through the symbolism of drowning
Coming out of the wet womb of the earth (Goddess)
Rebirth from the mother

The Goddess was replaced with Maria/Mary, but she later maintained the title of 'Mother of God' which is similar to the Mother Goddess. Many places today where there was Goddess worship, you have Mary worship instead. With the Saints and Angels replacing the other Gods in the Pantheon.

It is interesting to note that there was a Celtic Goddess named Anu (Ana or Anann), whom some have considered being another name for Danu. This is similar to the Persian Goddess Anahita, who is the divinity of 'water,' healing, and wisdom. This may have influenced or been influenced by the Mesopotamian Goddess Inanna (Ishtar). Inanna is said to be compared to that of Ushas and Aphrodite/Venus, who rises out of the waters when Cronus defeats Uranus, similar to Indra defeating Vritra.[xvii]

Christianity replaced Gaut/Odin with the Abrahamic *Yahweh* but continued to call him God in Germanic languages (or a similar associated

word). Interestingly enough, the Latin word Deus is actually closer to the Indo-European being derived from Dyáuṣ. Interestingly Dyáuṣpitḗ with or Deus Pater meaning Sky Father is similar to the concept of the Allfather in Germanic wording.

Odin's Thirteenth Rune Spell
Hávamál 157
A thirteenth I know: if the new-born son
of a warrior, I sprinkle with water,
that youth will not fail when he fares to war,
never slain shall he bow before the sword.

Rígsþula: The Lay of Rig
Creation of the caste system (Tripartite) with Baptism

6. Great-grandmother bore a swarthy boy;
with water, they sprinkled him, called him Thrall.
Forthwith he grew, and well he throve,
bur tough were his hands with wrinkled skin,
with knuckles knotty and fingers thick;
his face was ugly; his back was humpy,
his heels were long.
Straightway 'gan he to prove his strength,
with bast a-binding loads a-making,
he bore home faggots the livelong day.
17.
A child had a Grandmother, Churl they called him,
and sprinkled with water and swathed in linen,
rosy and ruddy, with sparkling eyes.
He grew and throve, and forthwith 'gan he
to break in oxen, to shape the harrow,
to build him houses and barns to raise him,
to fashion carts and follow the plough.
26.

Then a boy had Mother; she swathed him in silk,
and with water sprinkled him; called him Earl.
Light were his locks, and fair his cheeks,
flashing his eyes like a serpent's shone.
—Translated by Olive Bray 1908

Figure 12, Oath Ring.

Initiation Rituals

There are some misconceptions regarding initiation rituals. While there were/are rituals for initiation into religious practices or groups, most rituals were historically tribal and done so as a part of acceptance to the tribe. This could be done with outsiders, but it was mostly performed on those born to a tribe. Unlike the modern concept of religion, which allows people to shop around as if they are choosing what they want to eat that evening, religion used to be tied to tribal identity and culture. You were initiated at birth, then

by role (caste), by age, by sex, and if chosen by a deeper spiritual calling. All of these steps were within the same cohesive tribal faith. This is why each different tribe would have unique interpretations of similar Gods or the same Gods despite being culturally and genetically close to other tribes in the region or within the same cultural branch of classification as well as the reasoning to why each interpretation of the primordial or King God is said to be the progenitor of that specific tribe or race. This is not to advocate for not integrating and accepting those outside your current family or tribe, or synchronizing concepts across other like tribes. It is, however, a call to organically grow your tribe internally by teaching your children and their children. The rituals create bonds between the folk and the Gods. These tribal and faith-focused bonds are made stronger through its importance to the people and its support from all members of the tribe.

I have broken the rituals into five different types. This isn't an exhaustive anthropological study, and it could be argued that there are more or fewer rituals depending on the group; this is what is being advocated by our system. This is also more of a focus on how ritual could be implemented within the Modern day versus a reconstructive approach.

Birth

As stated in the section regarding Pagan Baptismal rituals within this book, upon a Child's birth or when naming a child, there was a ritual of sprinkling water over the child. This could be seen as the washing of the blood and other bodily fluids from the newborn but also had a possible tie to the Water/Earth Goddess and was a way to accept the child into the tribe. Given a child, a name that was associable with the tribe or the Gods was common, as well as passing down a family name. While these rituals sound Christian in nature, they aren't in origin, and many Christians are performing them, not knowing their connections to Pagan belief.

The Vedic Heathen system does not recognize or condone the mutilation of children. This includes all forms of circumcision and child tattooing. If tattoos or scarifications are something that is consented on by an adult and child during religious initiation or during coming of age/warrior rituals,

then so be it. The arguments, however, for the circumcision of either males or females are weak at best and should be avoided/not tolerated.

Coming of Age (Male/female)

Coming of age ceremonies are were often the most important ceremonies in a child's life. Unlike rituals of birth, these rituals are meant to be remembered. For males, these rituals are often similar or the same as the Warrior rituals. Depending on the tribe hunting, warriorhood, and becoming the man of the house were one and the same. This could be performed through trials within the tribe or given by the father or other male family members. These trials could consist of tasks, hunting, combat sparring, and dedication of the new Man to the Gods and the tribe, usually with a gift or object being given or passed down as well as an acceptance of inheritance. This gift could be a sword, a religious pendant, a tattoo, or something passed down in the family through the generations. The young man would understand this was a contract made with the family, tribe, and the Gods and would accept any inheritance with the knowledge it came with a greater sense of responsibility.

For females, the coming of age ceremony is commonly held at the beginning of menstruation. This is a female's ascension into womanhood. This often correlates with a young woman's ability to have children as well as being the woman of the house, one must remember that the age of marriage would have been associated with this time in her life as well. In modern times women are no longer expected to marry once they've reached "womanhood," and nor are they expected to take on traditional gender roles. However, we at *Hammer & Vajra* encourage the teaching of traditional female roles and their value to their family, their folk, and society at large. Many modern women find themselves depressed and lacking direction while ignoring the research that suggests that there is biological drive and need to settle down, produce, and nourish a family.

With that aside, a woman's coming of age could consist of the other women of the tribe performing a small ceremony, taking her aside to a special place, and giving gifts similar to that of the male's rituals. Learning

about the role of the wife, wives' tales, and midwife medicinal techniques or demonstrating ones that have been learned up until this time. Young women would be empowered with the importance of their role within the tribe, depending on the caste, and within the family. While female leaders, warriors, and priestesses did exist as they do today, most likely, their initiation to these rare roles would be separate.

Marriage

Marriage ceremonies are obviously the most commonly known within the modern context. While these rituals differ from culture to culture, the Western concept of having a priest (Germanic Gothi) or tribal chief, who often filled both roles, be the one to lead the ceremony is consistent. While there are reconstructive rites that can be done, such as handfasting, and fertility rituals, most of the rituals still performed today are similar in nature. Things such as parties, separate initiations between groups of sexes (Similar to Bachelor and Bachelorette parties), exchanging of rings and gifts, lifting the veil of the bride, as well as taking part in a religious ritual or prayer to the divine (Libation, Priest lead prayers) are all consistent.

Warriorhood/Motherhood

While both the initiations for Warrior/Manhood and Womanhood were covered under the 'Coming of age Ceremonies,' depending on the culture, these could be held separately. As in modern Western Culture, warrior initiation could be performed via enlistment training or acceptance into the military. However, in some cases, this would be on top of a general coming of age ceremony. The militaristic and warriorhood rituals would be held aside to those of that caste, depending on the culture. That isn't to say that hunting, which can be a defensive and offensive skill, wasn't taught to those who were not of a warrior caste.

For females' the celebration of motherhood can also be separated out similarly to the modern baby shower ceremony, which is done before the birth. Fatherhood would be expected to be something that was trained and

imitated by a young man but is something that should be celebrated after the announcement of his wife's pregnancy as well.

Motherhood and fatherhood are things that should be celebrated in conjunction with fertility rituals. As the gift of a child to the tribe is not only one of sacred divine continuation but one of reincarnation as well. In the same manner, warriorhood is the embracing of protection of the tribe and its resources or assets as well as the protection of one's family and their ability to divinely reincarnate. These rituals strengthen the tribe spiritually and physically, with the increasing numbers as well as each family's bonds together and with others in the tribe as a whole.

Esoteric Initiation into Priesthood

One's initiation to the priesthood is usually within the Caste of the Priesthood. One is either born into this caste or may apply depending on their tribe. Traditionally the Caste was something one was born into. Usually, the priest Castes would take many years of training. An example of this would be the Celtic Druids, whom it was said did twenty plus years of training for their position. Existing connected reflections of this tradition would be that of the Brahmin of the Indian branches of Indo-European faith. Within the Germanic faiths, the Gothi could be seen as fulfilling this role, but the more Esoteric role would be associated with the Volva (female)/Vitki (male), which is related to the word Witch. Witches have been, unfortunately, given a negative connotation by Abrahamic religions, which is embraced by contrarian rebellious peoples instead of presenting it how it should be. Their role would have been more similar to that of a Brahmin or esoteric Guru. Within the Persian aspect, the Magi would have been this role. In Greece, the Oracles (priest or priestess) would have served similar roles and Vestal virgins (female) within Rome. These inhiation rituals would sometimes consist of asceticism, feats of strength or willpower, and the taking of certain psychotropic medicines for visions.

While divination, teachings of the Gods, and interpretations of the Cosmos and fate were associated directly with this caste, it has been shown that a lot of ancient scientific discoveries and logical reasoning such as

philosophies were attributed to them as well. To a certain extent Philosophers, and later alchemists would be considered in a similar light. As mankind pushed towards an atheistic science, much culture has been lost as well the morality and spirituality behind discoveries and advancements. The advancement of science is important but should be balanced with spirituality and come from a place that is natural and embraces proper growth, not accelerated soullessness. We should remember the importance of this caste for this reason and begin reestablishing it within our Indo-European tribes and nations.

All of these rituals can be implemented within one's family and tribe today. It isn't as important to be directly in line with how things were done through the ages, as some things were lost, but being as in touch with the spirit of the tribe and culture as possible. However, what is important is to have these rituals at all. People become complacent and lazy in today's environment. They lose the importance of tribe and culture and human connectivity. This doesn't mean online and electronic connectivity, but a real community.

Secondly, these rituals should enforce the values of the tribe and family. Values and virtues for healthy growing adults, who are accepted by their community and know-how to contribute. This allows for them to be productive but also have the support both spiritually and mentally, which would directly affect the current cultural upswing of violence and suicide rates.

Lastly, this would promote the tribe naturally with a good focus on fertility and propagation as well as support for all of those within. These rituals and ceremonies are how tribes, families, and even nations are made strong enough to continue through the ages and please their ancestors.

Theists

In regards to various uses of the 'theist' suffix

Atheist: Are, for the most part, just Anti-Abrahamic and paint all faiths with the same brush. They lack the understanding of the divine within. Without understanding that they too have the divine inside them, they deny

any possibility of communicating with the divine and therefore hinder their own potential. It is self-denial as well as external spiritual denial. Ultimately rather bleak.

Monotheist: Lack the understanding of the manifestation of aspects of the One in nature, physics, and metaphysics. This can be seen in the concepts of angels, which are just divine extensions of their master and thereby, in all reason, are lesser Gods.

Not understanding the extension of the divine keeps them from accepting science and human virtues as divinely inspired. It allows them to label others as an enemy while being blind to their own polytheistic origins. It is akin to spiritual regression.

Polytheist: Most modern polytheists are either rebellious or clinging to something they do not understand. Many of them worship a fantasy based on media interpretations and degradation of the divinity their ancestors once worshiped. An Elf is not a race of pointed eared magical beings that are good at archery and magic….and most descriptions of a God is euphemisms used to inspire awe of divinity and not a description of physical manifestation.

The truth is perennial. There can be seen a bit of truth in all spiritual cultures. However, the truth that you seek is not only within you but also not laid out in black and white to be given to you on a platter, in a wafer, in a drink, or in a text. The truth is what all of these concepts have in common. The truth is what makes you and your people stronger but does not hold them back from growth or enlightenment. The truth isn't always paved in the right-hand path. Sometimes it is hidden within the left-hand path. (Not political paths mind you). The truth is what our ancestors understood, and we have muddled with traditions that serve to fulfill other people's goals and not our own folk. The truth is a divine balance of Chaos and Order, both within us and in the universe. Seek the truth.

Sacred Indo-European Symbols

Tracing spiritual and cultural symbols is an important method of discovering connections between different groups. Indo-European cultures have many symbols in common with one another, a few of which have survived today despite people's ignorance of their origins and importance. In this section, I will give a brief overview of the most common symbols for now and elaborate on them in future writings.

The most famous of these symbols being that of the Swastika. 卍 / 卐 This symbol, which is commonly called a Swastika, is a word derived from the Vedic Sanskrit word Swasti which implies success, luck, health, and or wealth. In German, it is called *Hakenkreuz* or the hooked cross. In heraldry, in regards to a coat of arms and designs, it is often referred to as the *fylfot*. It is called a tetragammadion in Greek (τετραγαμμάδιον). This symbol is possibly the most commonly used Indo-European symbol and has been found throughout history with slight variations but is usually associated with Indo-Europeans. While some outliers exist, such as American tribes, which may be explained by migration paths. Spiritually the symbol has been used in the west as that of a denote of Solar energy as it is used as a representation of the Sun. The swastika also denotes ones chosen by the Gods or Godly power. While it has come under a bad reputation since the 1940s due to political association with the NSPD, the Germans did have a logical reason to use the symbol, as it is one that is an ancestral 'Aryan' symbol of power that was pervasive throughout Europe. An interesting note regarding this is the swastika was to be found in use by various American company's products, such as alcohol and medicine, groups such a Boy Scouts who used it for a badge and a common heritage symbol, all the way to the military who used it as a Good luck blessing. This is ironic as usage only became taboo after WWII.

Cross, Wheels, and Halos

In many ways, the cross in itself is no different from the Swastika, unbroken, and in a full circle, the swastika becomes a cross. ⊕ Some call this a solar cross as it was often found in Neolithic designs and cave paintings. The symbol existed well before the Crucifixion of Jesus of Nazareth is considered to have possibly taken place, while to most common crucifix during that era was in a *T* shape. That being said, debunking the Christian religion's claim to the Cross can be a futile effort and an uphill battle. It is important to realize, however, that there are various claims to this symbol. Some say that the four points of the cross are that of the four elements in Greek religion, which are Earth, Water, Fire, and Air.[xviii]

A connection in Indo-European Bird imagery could also be inferred as an Eagle/Hawk with wings spread out makes a cross-like shape. This, too, could have been the phenomenon called the sundog. This is when, during sunrise, the light is displaced in the atmosphere to make the appearance of two suns on each side of the sun with a circular light surrounding and connecting them. When viewed, this can not only be seen three suns (trinity), but the connections make that of a Cross. This is the most probable origin of the symbol as Upper Paleolithic caves in Europe also have depictions of a cross-like symbol or a solar wheel denoting the sun. In the Bronze age, wheel pendants were discovered that dated to 2000 B.C.

The Roman Emperor Constantine (who is famed for the conversion and support of Christianity) claimed that he and his men saw a miracle in the sky (most likely a sundog) before the battle and that Christ had come to him in a dream and told him to write out the symbol he saw. This took the shape of the Chi-Rho (☧), which had another form called the Staurogram, which more appropriately resembled a cross. The Chi-Rho was also depicted without the hooked top as well just to make a six-pointed symbol similar to the Runic H (ᚼ).

This six-pointed symbol was often placed in a circle, which is much like solar symbols mentioned previously. The wheel of the Gaulish God Taranis is that of a six inner crossing lines. This is also the wheel of Rod/Crodo in the Slavic/Saxon traditions. Six points may be ideologically merged at some

point to have corresponded with the hexagram and through Euhemerism to that of the Hebraic symbol. While sun wheels have been seen having various inner crossing lines up to ten or twelve sometimes, the four and six are the most common. The Chi-Rho is said to come from the first two letters of the Greek word for Christ (ΧΡΙΣΤΟΣ) put together. The Chi-Rho became the most common symbol for early Christianity and is still used by various forms of orthodoxy. There is speculation that the title Christ had been applied to other cults of the time, such as Mithras, Apollo, and especially that of Sol Invictus. Sol Invictus (Undying Sun) is a deity associated with the sun whose imperial cult merges the worship of the Sun in various Roman faiths into one.

This includes Christianity later on. Egypt had the Ankh ☥ , which was a symbol of life and has also been speculated to have influenced the Christian adoption of the Cross. In addition, Egyptian mummies had the word Krst over those who have been blessed by Horus or Osiris, meaning anointed. This would have been pronounced Christos and spelled similarly in Greek, and the title of Christ, meaning the anointed one is derived from this. This is important as Osiris is a resurrecting God as well. Halo around the divine or divinely touched then becomes a motif of Christian art, though this too can be connected to both solar imageries. This could have been connected to Mithraism with the Zoroastrian *hvarena* (divine luster) but is seen on artwork depicting Apollo, the Sunray crown on Sol Invictus, as well as the Solar discover the Egyptian Ra and Indian artwork of that time both Buddhist and Hindu in the origin of which the trade and goods from weren't uncommon in the west.

The Aryan Bird

Birds are symbolic to many folk religions, especially those of a more nature or animistic associated belief system. However, Indo-European religions and culture took bird imagery, to the nationalistic and imperialistic nature wherever it went. The species of bird usually utilized is that of a predatory bird such as an Eagle or Falcon. Though other birds are often used as well, such as Rooks, Ravens, and Magpie, some may attribute this

to the Persian/Zoroastrian *Faravahar* (Persian: رفروه) symbol which is the wings and tail of a bird spread out and a ring within the body of which Zarathustra is depicted as emerging from the middle. While there are a few variants of this imagery, it was something that was spread throughout the many regions that the Persian empire's influence reached. Though this is a rather ancient symbol, it may have non-Indo-European influences as the Mesopotamians and Babylonians had similar figures of the winged disc that was seen in the Gods Ashur and Shamash.

However, one must remember that these 'Semitic' regions of the time were not the same as we see them today, in either cultural, racial, or religious makeup. The people of those times did have interaction and bleed overdue to the expansion and collapse of many overlapping Empires. Most of them falling under the Persian empire at one point and later the Greek and Romans. The next group to have well-known bird imagery, despite there not being a lot known about them, is the Scythians. As mentioned, previous the Scythians may be the birth of much of Indo-European Paganism that we know. Among the relics of the Scythians that were found is often the imagery of a bird of prey. This bird is found in many forms, but strikingly the wings spread and head turned to the side is the most common depiction. One that is modernly associated with Heraldry.

In Greece, each God was associated with their own type of bird, but Zeus, the King of the Gods, is often associated with an Eagle. Rome took this influence in ancient times and ultimately made the Eagle their standard of the Imperial banner. This bird is called the Aquila in Latin and ended up spreading with the empire, further influencing the west with Bird Imagery. That is not to say that the West and Northwest didn't already have associations with Birds as many Gods of the Celts and Norse were associated with birds themselves, especially the Germanic peoples who may have racial origins that are both Celtic and Scythian. Later the banner is adopted by the Holy Roman Empire and continued to be used in Heraldry by Nations and peoples associated with Catholicism and the Empire.

Ultimately in the current era, many countries that were originally under Holy Imperial or Byzantine control or likened themselves as an Empire of sorts still use the Eagle and National representation. The United States of

America is one of the more well-known examples, though many Slavic and ex-Soviet countries also have this type of banner, possibly from Soviet or byzantine influences, but also possible from Russo Steppe origins. While it may not be a perfect denoting factor of possible Indo-European influences, the Eagle and Aryan style bird imagery and Heraldry has origins in that or Indo-European culture and religion.

Chariot

The invention of the wheel is something that has been praised as one of the first evolutions of mankind, which kick-started technological advancement and trade. Another major thing attributed to the wheel is warfare. The chariot revolutionized the battlefield as much as domesticated warhorses did. Within the Aryan invasion 'theory' of which western men invaded the areas now considered upper parts of India, their usage of chariots gave them an advantage that aided them in conquering the land and introducing Indo-European or 'Aryan' culture. The details of this may be controversial to those who find it 'offensive' or 'racist.' However, studies in genetics and cultural transference have been pointing to what could be the truth of this 'theory.'

That being said, the invention of the Chariot did come from the Eurasian Steppes region as they were considered to have first domesticated the horse and where the first appearance of horse-drawn carts for transport around 4000 BC in the Caucus area and were later further developed further by Ancient Greeks. The word Chariot is Carrus in Latin based on a Gaulish loanword. There are theories that the ancient Greeks, Gauls (and other Celts), and Germanics were all a part of one tribe associable to the Thracians, Early Macedonians, and others depicted in the Trojan war. Some also speculate that they were all Persian in origin, but a combination of both theories is most likely the truth, in my opinion. Chariots became a cultural icon for all Indo-European peoples. The wheel has represented many things such as the Sun, the turning of the seasons, and vehicular travel. In India, spiritual concepts regarding vehicles (Yana) of travel for the transmission of wisdom became important to both Buddhist (possible Scythian origins) and

Hindus, both influenced by Indo-European culture. Another example of this is the wheel of Dharma, which can currently be seen on the Indian national flag.

In Greece, and later Rome, the chariot represented not only a warrior king motif but also such things as the coming of a God or the presence of a God. The Solar Deity Helios is a good example of this while the Indo-Vedic Dyeus (Proto-Indo-European) and *Surya* (Sun) are also said to be heralded by Horse-drawn chariots.

Usually, these chariots are drawn by four horses, which could later have influenced the concept of the four horsemen in the biblical Revelations. Many other Gods are associated with chariots such as the Germanic Thor and Frey (though carried by Goats and Cats, respectively). Thor is the God of Thunder (Sky) and is interestingly a possible cognate to the Gaulish God Taranis, who is represented by a chariot wheel he carries. There were broached and necklaces of the Celts, which were the image of this wheel. While this may have been a merger of concepts of the Sun from Mesolithic and Neolithic times along with the invention of the wheel, various Solar symbols of the wheel and the sun become synonymous with Indo-European religion. Examples are Solar wheels, the various pointed wheels representing Gods, the Swastika, and other crosses.

As the west Christianized, the chariot symbolism didn't fade despite their usage beginning to become less and less prevalent in the first century A.D. The focus of the reading of the Jewish Bible brought the imagery of the mentioning of the chariot. These are usually mentioned in a heroic or powerful way, despite the fact that most references made were that of the enemy's usage. Often this is in reference to the Philistines who are thought to be ancient Greeks and whom recent genetic studies have shown to have been Eurasian or Caucasian.

In Jeremiah 4:13, the invaders are described as 'Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled. '(King James Bible). Further in Judges 1:19 'And the LORD was with Judah, and he drove out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.' (King James Bible). Lastly, in

Ezekiel 1:4-28, the whole set of verses is in regard to God, Angels, and chariot/wheel imagery. Most likely, these chariot influences came from a mixture of Egyptian peoples for whom it is speculated were associated with Indo-European peoples genetically as well as received their chariots from them and other Eurasian charioteers. Often people in the modern era sing hymns about God's chariot coming down to take them to heaven when they die. Due to this, the chariot and the wheel is an important and often divine symbol to all Indo-European peoples as well as influenced Semitic groups.

Boar

I list boars after chariots as often boars were seen on the front of chariots from Indo-Iranian in the east as a way of warding or blessing the chariot. This can be seen in many chariots. Boars are often associated with Gods of plenty or wealth/harvest. If the reader isn't familiar, a boar is a large wild tusked pig from which current domestic pigs are descended. They are very important in most cultures that stem from the Eurasian areas but were spread throughout much of the world.

The word Vahara (वराह) is Sankrit for Wild Board which us Varaza in Avestan (Persia) and connected to Proto-Indo-Iranian word *uarāĵ ʰá according to* Alexander Lubotsky. The word *Varaha* is found in the Rig Veda, where is both refer to a wild board as well as the symbolically used to describe rain/storm clouds. The Vedic God *Vritra* is referred to as a *Varaha*, where the term *vara-aharta* is used, implying the Bringing of Luck/Wealth. This is an interesting contrast as, in the Germanic faith, the God Freyr (Old Norse for Lord), also called *Yngvi-Frey,* rides a sacred boar called Gullinbursti. Freyr is of the race of gods called the Vanir (*see the previous section on the Divide*) and was associated with fertility (sexual) and the harvest.

Erymanthian boar was described by Homer as a beast that Artemis would send into the countryside, which would ravage the farmlands when her wrath was evoked. In the 4th Labour of Heracles, he slew such a boar.

While there are many more aspects of boar imagery within Indo-European paganism, it is important to note that boars became synonymous

with wealth and prosperity. While the Swedes and others mythically trace their tribal linage to *Yngvi-Frey*, as possible the Saxons as well as mentioned in Beowulf, in the east the boar was associated with various Gods such as Vahara, all of which influences boars being depicted amongst tribes within religious concepts, local sacredness (such as being a ritual sacrificial animal), and in Heraldry (Coats of Arms, etc.).[xix]

Dragons/Serpents (Wyvern)

Within the focus of this section, attention should be drawn to the questions many English people have regarding the associated with Traditional ideology and paganism and the celebration of St. George day as a concept of defending the west from a foreign/evil invasion.

As of late, there has been an interest in the portrayal of slaying a dragon while alluding that the act represents defending the West (culture, land, etc.) beyond that of just England as it is a common Indo-European theme. In many ways, this is a grey area. Within Indo European traditions, the Dragon has been seen as a symbol of power and wisdom. Serpent and dragon are something I wouldn't really differentiate. The Indo-Europeans, Scythians, and Chinese (influenced by them through India and their own indigenous faiths) and even in Slavic have associated the Dragon with royalty or the divine. Though they still had the concept of either being blessed by the Dragon or controlling the dragon (for instance, *Naga* in India). However, it does seem as it Indo-Europeans headed west the concept of Conquering the Dragon becomes just as prevalent, especially for Godhood or being chosen by the Gods. This can be reflected within Heracles Slaying the Hydra, Thor fighting Jörmungandr, Nibelungenlied Saga where Siegfried slew a dragon (where the St. George story comes from directly. There is also Sigurd slaying Fafnir in the Völsunga saga while it is true that that the Mid-East and Mediterranean's worshipped Serpents in many ways, the serpent on the pole in Semitic traditions seen a the representation of God/Divine. Hermes/Mercury's Caduceus (seen as an instrument of divine energy challenging for healing) and even mentions of beast like the Leviathan, who is thought to be so powerful that it could almost rival the Gods.

In general, the Serpent having been associated with evil wasn't the focus whatsoever. It was more of conquering the serpent was an act that only the divine or those empowered by the divine could do. The dragons, for the most part, were not considered too evil, but more symbolic in nature. Alchemy reveres the concept of the Ouroboros, which represents the cycle of time, the cycle of nature, and energy. In Asia, the idea of energy (*Ki/Qi*)

that flows through the Earth is represented by a dragon that coils around the earth. In the same way, Jörmungandr circles Midgard. Similar to the concept of Ouroboros.

While what is sparking interest in the slaying of dragons, as of late, is that of St. George day (held on the 23rd of April) where Christians celebrate St. George slaying the dragon. Many have pointed out that Saxon Britain has used a Dragon banner before the Norman invasion where it is said that this holiday and its Saint were brought over (along with a non-Saxon form of Christianity which could be said to have been a bit less Heathen influenced as Saxon Christianity was rather Germanic).

Wales, too, was known to have a Dragon banner. In fact, in quite a few British arts, as well as most Northern European artwork, knotwork, and ornamental metals, dragons were seen as a sign of nobility and power. This is much like the Germanic cousins and Indo-Europeans before. It doesn't seem, from what I can tell, that the association with evil, Satan, and a downfall of man, was applied to a serpent until Christianity took true hold. It is from there that we get concepts like the seven-headed dragon (which has been said to be allegorical regarding nations) and associating Satan/Lucifer as the serpent. While I am not going to make any bold statement or point any fingers about propaganda against Pagans or other religions, it is interesting to note that Dragons were seen as either a statement of nobility, wisdom, or divine power throughout much of the world and especially within Indo-European areas until Christianity began to proselytize were all 'Pagan' religions began to be associated with evil, thereby their Gods and symbols such as the Dragon were made to become demons or the devil itself.

A side, not the Slavic Dragon Zmey, (Polish: Żmij), which is a dragon that is considered to be the embodiment of the god Veles, who is considered the God of the underworld, could be an influence. However, Veles isn't seen as evil until the advent of Christianity in the region.

Dragon Heraldry

The Dragon is a mixed concept among Indo-European traditions. While the slaying of the Serpent/Wyvern is the predominant motif, seeing a serpent as a sacred bearer of wisdom or mystical power is also seen intermingled. The argument can be made that the serpent is an agent of Chaos. As stated above and elsewhere in this book, Chaos itself isn't bad. In fact, Chaos is required for the creation and must be regulated with Order to maintain the Balance, though much of the imagery of the serpent in the west can be attributed to Alchemy and confusions between Semitic and Indo-European overlaps. There is also the Indo influence with the Kundalini, which is serpent representing the flow of energy and the Chakras themselves within the spinal column. Due to this, serpent imagery can take many different styles throughout various depictions on castles, churches, temples, and in Coat of Arms for Heraldry.

When Chaos is too powerful, it must be brought back into control. The true King/Hero (Be it a God or Godly man) must have dominance over both order and Chaos. However, one must remember that Chaos, too, is a beast that is required for existence as is Order. Either will tip the scales if gone unchecked or over-utilized.

A copy of a 1478 drawing by Theodoros Pelecanos.

Ouroboros

The Ouroboros a concept that may be Hermetic and Gnostic in origin but is also rather intertwined in general religious mythos and metaphysics especially found in Alchemy. The word comes from the Greek Oura (tail) and Bora (food) or tail eating. The symbols are that of the serpent that eats its own tail. This imagery has been associated with the Egyptian Gods Ra and Osiris and resurrection as it appears on the sarcophagus of Tutankhamun and in the *Book of the Dead*. While Egyptian religion is not Indo-European per se, one must not overlook their vicinity, interactions, and cultural exchange with those of Indo-European ancestries such as the Hittites, Greece, Rome, and Persia. In Alchemy and elsewhere, the coiled serpent eating itself reflects the cycle of life and death or possibly Chaos and Order, and also the evolution of existence. *The Book of Kells,* which is written as a Gospel book for the Celtic Britons (Also including quite a bit of Crypto Pagan concepts and myths), has an Ouroboros on the front cover. While there are many other examples of the Ouroboros, like the Kundalini, one that stands out the most as being solely European is the concept of the world serpent (though this too may have other influences). The world serpent, as mentioned previously, is the Jörmungandr, which surrounds Midgard (Earthly realm).

Other Animals Depictions

If this book were to break down every depiction and cultural relevance for each animal depicted, it would not only be a giant compendium but would start to cause generic bleed over with other cultures that shared regions with the Indo-Europeans as they spread out, migrated and or conquered. Indo-Europeans, like all tribes, have sacred symbolism with the animals that they have hunted, domesticated, or lived among. This changes from region to region and includes Wolves in the North, bears throughout, Lions in the Near East to East, and the Horse as its domestication was integral to their rise and propagation. A more accurate break down of these

and other animals would be better focused on individual tribes and the other peoples of whom they settled in the same region. For this type of study, one should check out both Wolf and Bear cults, as well as the importance of the Lion in different regions.[xx]

Drinking Horn

The idea of the drinking horn will most likely conjure images of heavy metal fans, modern heathens, Fans of shows based on Vikings, or ren fair actors holding up horns full of beer and shouting '*skål.'* While this may be applicable in some aspects historically, though often taken to an extreme, there is a spiritual connection to the cultural drinking horn as well.

Historically drinking horns were made from the hollowed-out goat or cattle horn, but were made to look like horns out of other materials as well and were indeed connected to that of the Germanic peoples. However, they have been used throughout many regions, especially those of Indo-European cultures reaching back to possibly to the Caucasus region in origin. The country of Georgia has a ritual drinking horn for toasts called a *Kantsi*. These same style horns were found among the Greeks and the Scythians throughout the Balkans and Thracian peoples via the Scythians. Many studies have shown that horns were brought to the west during migration periods. These may have originated in Persian though most that were discovered in Persia were in the Greek Rhyton style. Julius Caesar describes the Gaulish using Auroch's horns for drinking. The Sutton Hoo burial ground contained a drinking horn for the Anglo-Saxon noble buried there.

The Prose Edda mentions Thor drinking from a Horn, and the Saxon Epic Beowulf mentions drinking horns as well. A stone image from Gotland, Sweden depict what can be assumed to be the Gods using drinking horns and the Bullion Stone from Angus, Scotland depicts a horseback riding Pictish warrior drinking out of a horn. There have been depictions on vases showing Dionysus (Greek God of Wine and Sacrifice) to be depicted holding a horn. The Cornucopia (Horn of plenty) is associated with many tales, but the most important one is that associated with the God Zeus.

When Zeus is in hiding from his father, Kronus, he is taken care of by the goat Amaltheia from whose milk sustains his life. He indivertibly broke off one of the goat's horns during play and decided to honor the goat for its service to him by blessing the worn to become a horn of never-ending divine nourishment. In contemporary Heathen faiths, the Gods such as Odin are depicted with drinking horns for mead, and drinking horns are used by practitioners for Libations. While there is nothing set in stone saying that drinking horns must be used for religious practice, toasts, or libation, there is an obvious connection to the reasoning why horns are used for these rituals besides an attempt to emulate historical aesthetics. One will find Drinking horns throughout the Christian periods as well and used in often in Heraldry as is due.

Sacred Spear

There are many analogies and euphemisms that people associated with the Spear. In Christianity, it is usually related to the wounds of Christ, with one being his side in which a Roman soldier pierced in order to verify that he was dead as would have been a common practice. The myth is that this spear, having touched the divine, obtained divine properties itself and is referred to as the Holy Lance, Lance of Longinus, and Spear of Destiny. The properties of this spear have even been turned into a Saint for worship called St. Longinus. Of course, this spear isn't the only Holy Spear within religious, of which are numerous, and all predate the Christian period.

The commonality of this weapon as a primary tool of war and hunting around the world goes without saying and is the largest reason for what it used within stories and given cultural relevance. Another, more metaphysical, allegory that has been drawn with the association of the Spear is it's a representation of the phallus, divine sex, and creation. In Japan, *Izanagi* and his spouse *Izanami* created the islands of Japan by swirling the seas of the earth with his divine spear Amenonuhoko in what is seen as a sexual act of creation. For the sake of the focus on Vedic-Heathenism, I will provide a few Indo-European examples.

Odin

It is interesting how the events of Christ's Crucifixion also reflect the events found within the Germanic/Norse writings. In the Poetic and Prose, Edda Odin's magic spear is called Gungnir, meaning 'swaying one.' It was created by the Dwarves/Dark-Elves and was said to have runes carved on its tip. It is this spear that he is said to have used when he performed self-sacrifice to gain the knowledge of the Runes, piercing his own side while hanging upon the trunk of Yggdrasil.

This focus on a magical spear being divine is a source of connection to the primary or progenitor God is very common in Germanic sources. Much as Odin's spear is embedded with Runes, so were the spears of the Goths, which were discovered in Kovel, Ukraine, and Dahmsdorf-Müncheberg. According to Aelfric Avery in his book Gaut's Descendants (pp. 50), The God Gaut (also Geat) who was worshipped as the King of the Gods by the Geats and Goths was associated with a spear and the Gothic Kings and warriors performed symbolic death and rebirth rituals in a shaman method which is strikingly similar to Odin.

The Anglo-Saxon Rune Gār ᚷ meaning spear is an alternative style of the Rune Gebo ᚷ meaning gift. It could be inferred that the connection between this Rune, Gungnir, the later Gothic and Saxon Christianity, and even the rune Calc ᛣ with a supposed meaning of Chalice all refer to God. First Odin/Gaut, Gungnir and Mead, and later Christ, The crucifixion, and the Holy Grail.

Odin's connections to the Gaut and the word God can be further explored in the section on the Goths within this book but should be fully explored within Aelfric's book.

Lascaux Birdman

In Montignac, France, there is the Grotte de Lascaux, which is a cave covered in prehistoric paintings that specialists attribute to the time frame of around 15,000 BC. Like other caves discovered around this time the there are many paintings within various beasts, mostly cattle, which possibly might be Aurochs. (Cattle were sacred to the life and religions of ancient peoples). The image that is the most striking to some is the image of a bird-

headed man who has speared an Auroch. Depicted beside the man is a spear or staff with the bird being depicted on it. While these connections may be abstract, it is often said within the comparative myth that the Greeks and Romans compared the Egyptian God Thoth, who has the head of an Ibis, to Hermes and Mercury. Tacitus said that the German peoples worshipped Mercury, but this comparison has been widely accepted to mean Odin. All are said to have brought wisdom, magic, and character writing. The staff of Thoth and Hermes are both said to have winged staves, with Hermes' staff having the wrapped twin snakes proceeding up to it. Odin is thereby associated with the Ravens.

Shiva

The Vedic and Hindu God Shiva, who is a part of the Trinity Godhead and considered comparatively similar to Odin, is almost always seen holding a trident called the Trishula. In Ukraine, it is associated with the Volodymyr the Great and Kings of the Rus. There are many tales of how Shiva God the trident, with one of them being the from the reduced power of the Sun God Surya of which weapons for the Gods are made at the same time by the blacksmith God Tvastar, which reflects the Norse Dwarves Sons of Ivaldi's creation of Gungnir and other magical Items for the Gods. The Trishula is said to be an extension of Shiva and possibly the most powerful weapons, aside from the Vajra.

Further connections with Shiva and the aforementioned Gods is the association with Serpents. (Taming or subduing a serpent is a common motif in Indo-European religion).

Lugh/Cú Chulainn

The Celtic God Lugh is one of the primary deities within each branch of Celtic faith. While Lugh is considered a masterful warrior making use of various weapons, his spear is the most famous arms he was to bear. Lugh's spear is given a few names such as *Gae Assail* (Spear of Assal), Ar-*éadbair,* which was said to be won from the King of Persia, and the Yew Tree of the

finest wood. His spear would never miss its mark and would return to him when called. It is often described as being akin to lightning and would fight on its own or would call forth flames to destroy the enemy. Lugh's spear was four sacred items of the *Tuatha Dé Danann*. While there are many more to the scriptures and tales regarding Lugh, it can be said that Lugh has many correlations with Odin. Lugh is also considered to have incarnated as or become the father of the Celtic Hero Cú Chulainn. Cú Chulainn has his own lengthy Saga, but he is known much like Lugh for his usage of his spear the Gae Bulg. In his final battle, Cú Chulainn is wounded by his enemy Lugaid's spear. This is interesting as Lugaid's name is connected to the God Lugh and, in some ways, could be interpreted as Lugh sacrificing himself to himself, with a spear. Similar to Odin and the Christian savior figure. Moreover, when Cú Chulainn dies, he continues to fight propped against a pillar-like stone (much like the Irminsul) and is only considered dead when a raven (Death itself/The Morrigan/Odin' raven) perches on his shoulder.

Poseidon

Poseidon is the Greek God of the oceans, and while his origins and incorporation into the Greek pantheon may not be as straight forward as others, at times being more akin to Zeus or a Euphemism for another interpretation of the sky father, he along with Zeus, and Hades make up what is considered the Greek trinity or Godhead. He is well known for his trident, and with it, he can either create springs, wells, and rivers, or if his wrath is invoked, he can cause catastrophic whirlpools, tidal waves, and Earthquakes (resulting in his association with being the spouse of the Earth Goddess Demeter.

While it may not be obvious at first, there is a pattern with members of trinities for the Godhead using a Spear/Tridents. Lugh is a triple deity, Poseidon is the third in the trinity containing Zeus and Hades, and Shiva is within the Trimurti.[xxi]

Axe/Hammer/Club/Vajra

The weapon of the Thunderer, the Sky father, the divine light of truth, life, and at the same time, destruction. Electricity flows through us and at a physiological level through all of life. Just like the trinity of the Creator, Sustainer, and Destroyer, the flow of energy and current is within all of these. It is the makeup of life. Therefore, the Thunderer is, and Sky's father is the representation of these concepts as the wielder of this glorious power for the means of action or sustainment.

Indra's weapon is the Vajra. This Sanskrit word means both Diamond and Thunderbolt. The Proto-Finno-Uralic word Vasara, which means hammer or axe, it a possible direct connection to the Germanic, Nordic, and Slavic usage of the hammer and axe for the Sky/Storm Gods Thor and Perun. Within the Indo-Aryan view, this weapon wielded by Indra is used to smite enemies of the Gods, the people, and to maintain the balance. Buddhism inherited this symbol associating it with the slaying of hindrances and the tearing through veils of lies to expose one to truths for the beginning of awakening to enlightenment. In Vajrayana Buddhism, this is often symbolized as a Vajra Sword where one end of the Hammer is a blade. Many times, the Wisdom Kings of Buddhist cosmology are seen holding this weapon. A primary example is the deity *Acala*. Priest in the Tibetan schools uses a Vajra bell during ritual in order to stimulate one's mind to awaken during meditation.

As mentioned, the Sky Father or Thunderer is interpreted in most Indo-European interpretations as wielding such a weapon represented as an Axe. Anthropologically it has been speculated that this started as an Axe in the east and spread to the west where overtime it had become interpreted as a hammer when agricultural farming started to become more incorporated. While it is seen that the Greek Zeus (Jupiter) and Taranis of the Celts wield what is simply depicted as a thunderbolt, the usage of these symbols as tribal, Indo-European culture, and Indo-European identity through religious necklaces, tattooing, statues, art, and history, is why the *Hammer & Vajra Project* and the proposed Vedic Heathenism embraces the dual-ended Hammer and Vajra as its representing symbol.

Trinity Symbol

The trinity symbolism is without the need of much elaboration as the concepts of the tripartite/caste systems, Trinity deities, triple Goddess, and the three parts of the soul can all be seen within these symbols. Though the Celtic trinity knots are very popular, almost every form of Indo-European faith that inherited a trinity symbol has something very similar. Needless to say, in Christianity and its concept of the trinity is directly related to these symbols and their origins as well.

The Holy Sun

> "If I had to choose a religion, the sun as the universal giver of life would be my God."
>
> —Napoleon Bonaparte

One thing that is consistent throughout Indo-European faiths groups is Sun worship. While many Semitic and Asiatic, as well as other indigenous traditions, have sun worship as a major part of their paths and ideologies, it is an integral part of most Indo-European religions. The reason why all of these faiths have this in common can possibly be pinpointed down to that of animism. The most powerful object in nature is that of the Sun. It gives life and takes life away. It controls the temperature and orbit of the Earth. It controls the day and night cycle, of which all life relies upon in some manner. Because of this, the Sun is often seen as the mother who gives life to all. Or as the Father who governs all. In Indo-European faiths, this is very much a mixture of both concepts with primordial or governing Gods being that of the light/dawn bringers. Often Gods who are not associated inherently with the Sun itself are given attributes of the Solar as a way to glorify their deeds and descriptions.

The Wheel of the sun and its turning governs all Indo-European holidays and celebrations. Often the Sun is associated with a Goddess, especially the Goddess of the Dawn. Examples of these are *Marici, Eos, Ēostre, Ostara, Usa, Usas, Aursa*, and *Arora*. You will also see it provided within Astrology and Alchemy that the twelve months and their respective Gods are associated with the turning of the wheel. This motif is seen within the

Zodiac, Mithras, the twelve primary Gods, and even Christ and his twelve disciples.

The Sun is also seen or depicted as a presentative of the divine and God itself.

Figure 13 Tattoos of Hammer and Vajra, trinity symbol, sun wheel, and bind runes.

Essays

The segments below are various essays, some of which originally appeared on the Hammer & Vajra blog. These Essays range from thoughts on Abrahamic religions vs. Indo-European faith, morals in the modern age, to culture and history. Each essay is standalone though all are centered around addressing different concepts and societal hurdles regarding the Vedic Heathen ideal and Hammer & Vajra's conception.

My thoughts regarding Abrahamic religions

The Bible records the paganism of Israel at various times and the paganism of their neighbors. As it was written to focus on a small cult of Yahweh worshipers to give them a history, back story, and establish who their enemies were. I see original El/Yahweh worship was rather Pagan in its' purity. *Genesis* 35:14 'And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.' Sounds rather Pagan in the practice of libation before God(s). Moreover, the Bible doesn't say that other Gods don't exist; it just places Yahweh above them, which is what most cults tend to do for their primary deity. If Yahweh was a cultural interpretation of the King God of Heaven, then it makes sense that they would raise him up higher than other Gods. However, the current Abrahamic concept of denying other Gods for monotheism doesn't fit the ideology or religion of those times. And saying that they were all 'demons' or Men (Euhemerism) isn't correct either because separations are made. Interestingly enough, if you were to view any being that had El in its name as an extension or aspect of the One creator deity El/Elohim, you would actually get a host of lesser gods who are one with and fall under but exist apart from the One God.

Which God do the Christians worship?

I saw a recent discussion on if Christians worship the Hebraic God YHWH if Jehova was different from this, and if ‘God’ is the same as both of these.

Okay, they are extrapolating a few things in Esoteric. The word God is connected to the word Gaut, who was a father God/Warrior King for the Goths. Then the Christian/Catholics often use Deus for God. This term is related to Dayus or Dyáuṣpitḗ/Zeus/Jupiter/Tyr/Deva/Deiwos etc. The Christian concept of God is closer to the Platonist idea of the ‘*One*.’ There was a lot of synchronicity with Greek Zeus and YHWH. Jehova is just a title for YHWH because they weren’t supposed to say ‘God’s’ name but instead say titles. However, YHWH is an extension or Son of EL, whose son is BAAL. Baal is often referenced in the Bible and is a direct parallel to YHWH. Almost to the point where YHWH is a Hebrew tribal version of Baal. In the Bible, they often have different words for God, some of them being different Gods or plural. El is the primary creator, Sky’s father, for Canaanites. But Elohim is plural meaning hosts or Gods.

When Christianity was taken by the Goths and Celtic peoples, then later further Germanized by Anglo-Saxons and Norse, and was synchronized with Slavic Paganism in the east. Then you have to remember all of these Zoroastrian concepts taken by Judaism (Angelic peoples, the number 7, Solar savior), Mesopotamian faith before that, and later Mithraism, Greco-Buddhism influence on Greek thought, and the Sol Invictus/Apollo cult of the Emperor. So, the concept of which God the Christians worship is very complex. The fact that they modernly call him Jehova or Yahweh and focus on a lot of Rabbinical ideals and history instead of European saints and Rome results in even more loss of Identity than they had to start with.

So the Answer to the question is most Christians don’t exactly know what the history of the word ‘God’ is or the God they worship.

This isn’t even getting into the Goddess worship or Solar/Divine Child worship. It is complex and wrapped up in various cultural trappings, which may cause confusion. It could be said that the modern churches resorting to the usage of YHWH or Jehova might be truer to some of the scriptures of which they read from. However, as said above, the Bible itself is heavily influenced by various different outside faiths to certain degrees. It is hard to

make claims of one God being the only God in existence or only ‘True’ God when the scriptures don’t deny the existence of other ‘Gods’ nor is ‘God’ made up of one singularly cultural concept of the divine but an amalgamation of many.[xxii]

For those with Christian guilt or disapproving families

Here are a few verses that the Bible says concerning paganism.

Deuteronomy 17. “If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant; 17:3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; 17:4 And it is told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel; 17:5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.”

Or Deuteronomy 13:6. “If your very own brother, or your son or daughter, or the wife you love, or your closest friend secretly entices you, saying, ‘Let us go and worship other Gods’ (Gods that neither you nor your ancestors have known, 7. Gods of the peoples around you, whether near or far, from one end of the land to the other), 8. do not yield to them or listen to them. Show them no pity. Do not spare them or shield them. 9. You must certainly put them to death. Your hand must be the first in putting them to death, and then the hands of all the people. 10. Stone them to death, because they tried to turn you away from the Lord your God, who brought you out of Egypt, out of the land of slavery. 11. Then all Israel will hear and be afraid, and no one among you will do such an evil thing again.

12. If you hear it said about one of the towns the Lord your God is giving you to live in 13. that troublemakers have arisen among you and have led the people of their town astray, saying, ‘Let us go and worship other Gods’ (gods you have not known), 14. then you must inquire, probe

and investigate it thoroughly. And if it is true and it has been proved that this detestable thing has been done among you, 15. you must certainly put to the sword all who live in that town. You must destroy it completely, both its people and its livestock. 16. You are to gather all the plunder of the town into the middle of the public square and completely burn the town and all its plunder as a whole burnt offering to the Lord your God. That town is to remain a ruin forever, never to be rebuilt.'

It does raise some interest questions though 'Gods that neither you nor your ancestors have known, 7. Gods of the peoples around you, whether near or far, from one end of the land to the other' this part is interesting. If your ancestors were Germanic and Indo-European Pagans, then the Indo-European Gods are known to you. Yes, it is obvious that this verse was speaking to the Hebrews, but unless it is for them alone and therefore not applicable, it says that those known to you and it doesn't deny their existence. We have known of our European Pagan Gods for a long time. Information about them has almost always been available in some form. So that makes them of your people, meaning according to the Bible unless it is only for the Jewish and the Jewish Gods, we are allowed to practice a faith that knows to our ancestors, which would be our native Faith with our native Gods through our ancestors' interpretations of the divine. While we need not the Bible to inform us of this, it refutes the idea that there is only one God and our interpretation of God and that only the Abrahamic one is worthy of worship. Plus, if that wasn't the case, then the argument could be made that if you aren't a Hebrew, then Yahweh would be a foreign God to you. Regardless it is a loophole of sorts. This may help those who are struggling with some baggage from a previous Christian upbringing that has left them feeling guilty. It's these types of verses, and thinking is what people have wielded against pagans for centuries. Yet they really are hollow, divisive, and foreign in nature.

It should be noted that the original Christianity that the Celtic, Saxon, Goths, and other Germanic peoples first adhered to would have been considered a form of Paganism but many of today's Christians.

Are you Saved?

Have you accepted Jesus into your heart as the savior of your soul? Do you know where you are going when you die? Hellfire awaits!

I'm sure most people in the modern world have heard these phrases. Christianity has reached a broad number of people throughout its many years of conquest, mission work, and colonialism. It's the sowing of fear and doubt that is the enslavement that comes with taking away a people's identity. Digging deep into the history of the amalgamation of theft and integration that made Christianity and catholicism what it was would be a book in itself. For further readings on that subject, my suggestion would be to look up *The Germanization of Early Medieval Christianity: A Sociohistorical Approach to Religious Transformation* by James C. Russell and *The Northern Dawn* by Stephen E. Flowers though I would suggest Flowers book for a good understanding of the history and culture of Germanic/Teutonic Heathenry in general. But what is it about salvation that rings us in? Is the fear of eternal damnation? Possibly. The fear of eternal suffering is something that, for the most part, spread with Abrahamic religions. While there might be a sect here or there, who believed something similar, the concept of original sin isn't something native to Indo-European systems. This doesn't answer the question of atonement or sacrifice. When you think of a time in a cycle of eras instead of a straight line, it puts the concept of eternal damnation to rest pretty quickly.

The truth is in, I.E., and even P.I.E, religion has always had a savior figure. One who committed self-sacrifice for the sake of others. Thus the concept of Christ dying wasn't farfetched as many a deity before had traditionally done the same. However, the motive behind their deaths. That is the difference. Self-Sacrifice for the goal of reaching enlightenment, or as the ultimate expression of self-improvement is different from an Azazel like a sacrificial lamb. It is self-improvement and salvation that these Gods set an example of, not groveling and self-pity. The old saying 'God helps those who help themselves' isn't one that is biblically-based; it is one that is folk-based. The idea of needing a sacrificial lamb to cover your sin that you inherently are born with requires the seed of original sin to be sown at an early age.

Honest Truth regarding Turkic groups, 'Ashkenazi' Jews, and Scythian

I understand some of these topics are political in nature and rather controversial.

Turkic doesn't mean Turks as in Turkey in origin, but the Turks are Turkic (though this is in itself is more complex, and a bit nuanced than that, but this post is about Turkic peoples not the history of the country Turkey). Turkic people are said to come from the East in the Steppe regions outside of China and Russia. Though they incorporated a lot of people from the Balkans and later Anatolia, their language seems to be it's own. However, it was heavily influenced by Finno-Ugric. Though this leans towards the *Uralo-Altaic* theory, they have language influence from Anatolian Indo-European, Greek, and later Roman Latin and with the convert to Islam through the Ottoman's Arabic. Originally the Tribes didn't have these influences and were considered their own language group though they were influenced by early connections with the Huns and Alans in certain regions.

They had their own Runic system, which is very similar to other Runic systems, and some say might have influenced the Goths who had interactions with the Huns or the other way around.

The Turkic people's had a few Empires before the vast sweeping Ottoman Empire.

Genetically they are heavily related to the Steppe peoples near China, which includes Caucasians and Mongolians. The Huns who had a large amount of Scythian and Germanic peoples in their grouping (later Germans were even called the Huns) were Turkic. The Alans (meaning Aryans) were considered an Aryan group which contained a lot of Turkic peoples. The Ottoman Empire was only so big in the east because it took a lot of Turkic people in again. Modern 'white' groups such as Hungarian/people in areas of Balkans have high Turkic add mixture.

Most Khazars were Turkic and Caucasoid from that region They converted to Judaism during a certain time when it was the choice of Islam, Christianity, or Judaism, so they had a king who did the third option for money and resources. This is where we get the Ashkenazi or the Khazar.

The word Ashkenazi it from a figure in the Bible called Ashkenaz. He was the first son of Gomer, who was the Son of Japheth. Japheth was the son of Noah and is considered to be the founder of the European and Indo-European peoples by biblical scholars. Gomer is said considered the founder of Germanic peoples in the Babylonian Talmud. Biblical Ashkenaz is usually derived from Assyrian Aškūza (cuneiform Aškuzai/Iškuzai) this name is associated with the Scythians and to the Khazaria or Khazars as well as other Caucasian groups.

I am not an adherent to Christian or British Identity ideology. I think the Bible is a mostly historical commentary and not historical fact. However, the commentary itself has led towards studies and mindset of older ages that are an important key to understanding historical connections.

Japheth was considered the founder of the Europeans and Indo-Europeans. Gog and Magog are considered the Scythians in the Bible as well. Some list the tribe of Dan from the original 12 Hebrew tribes as Scythian. These are who the Khazar were as well. As controversial as it may be to say, whom we associate as ‘Jews’ today are just like ‘White’ or Caucasian as other European groups. Most Modern ‘Jews’ are more Slavic, Steppe Caucasian, or Germanic than Semitic.

The original religion of the Turkic peoples is currently thought to be Tengriism. However, they incorporated Scythian and Persian religion and later Judaism and Islam.

Modern Tengriists, primarily those of the Stans and Mongolian regions, are often openly against Abrahamic religions.

So often, when people are making large statements regarding race, politics, or religion, they should understand that the world isn’t always what you are told it is. So when edgy Abrahamics say Pagans are ‘LARPING’ and Pagans say Christians are ‘LARPING’ as Jews….well a good portion of the Jewish is ‘LARPING’ as Jewish as well.

In the end, it was all a bunch of Imperial Chess movements, and we all need to embrace our heritage and spiritual culture. But take a magnifying glass to it and see what part of our ethnic and national identity shines, though.

Elaborations on Valhalla

In regards to our thoughts on *Valhalla* and treatment of Valhalla as a primary goal for one's life and reincarnation. This isn't a Norse only esoteric group. So everyone's goal won't be to go to Valhalla. Furthermore, the Norse were offshoots of Germanic paganism, which didn't have a concept of Valhalla in any known writing.[xxiii] Germanic Paganism was heavily influenced by Vedic Pagan concepts. This included ideas regarding a class system and transcendent of the soul to different realms of existence in the afterlife. Some people may consider reincarnation as a second chance or escapism, much like some Abrahamic concepts. No one thinks of reincarnation as a 'second' chance. When people treat Valhalla like the Christians treat Heaven, they are just treating it as a 'second' chance and escapism as they prepare for Valhalla instead of making life better here. The point of reincarnation is that you will still return and cannot escape your fate. Therefore, you must rise up to change it.

'Cattle die, and kinsmen die, thyself too soon must die, but one thing never, I ween, will die; fair fame of one who has earned.'

While this is possibly an overused quote, but it is applicable. Nothing in that sounds like escapism or Valhalla focused. In fact, a lot of the Saga and Eddas speak more on honor, family, and namesake/reputation here in Midgard than they do Valhalla.

Ultimately if you believe in Valhalla, that is okay. Some of us also do it in a certain fashion. But if you make it your primary focus to the point where you ignore other input or concepts towards Enlightenment, neglecting a deeper walk with the Gods of your tradition, then you aren't of any use to European Paganism.

Original Sin

I will put this plainly. In the Indo-European Pagan mindset, original sin doesn't exist. Now I'm not going to go into an extensive historical and anthropological breakdown with proof that no semblance of it has ever existed. I'm going to state that it isn't a part of the core beliefs and should remain that way. The concept of 'Original Sin' is one of bridal weakness

that yokes generations into a cycle of self-defeating, self-loathing, and denial of potential. It is impossible to be a Germanic Heathen or Indo-European Pagan whilst following a belief that requires spiritual salvation from an external force from birth. This is a form of enslavement, and from a parental point of view, psychological child abuse.

No man is born cursed to have his soul bound for 'punishment.' Regardless of Race, Sex, Cast, economic standing, or birth defects. Being bound to a concept of Original Sin is what enslaves people. The most common concept of this is an Abrahamic one, primarily Judeo-Christian. The need to have God's chosen incarnation to die in order to cover your sins, or for an ordained 'holy man' to forgive your confessions only gives you are born lesser, evil, and must serve a ruling organized faith to clean yourself of your filth. More often than not, these organizations are tied to a globalist mindset.

There is *no* such thing as a race of people that are doomed to always be viewed as having lesser value than others. Nor has there been a race that should be viewed as 'God's Chosen.' At the same time, there is no reason to suffer from white guilt, which requires the prostration and castration of Europeans to purify oneself. This isn't to say that all men are equal. Different ethnicities have different strengths and weaknesses. Culturally they have different histories, Gods, and interpretations of nature-based primal deities.

From a parental standpoint, this is child abuse. While a belief in fighting for one's existence and being self-reliant is important in Heathenism, so is the belief in family and kindred. As a father, I can say there is no greater calling than procreation and raising one's offspring. Having served in the Military, I have said an Einherjar's prayer to *Valdr galga* (Ruler of the Gallows, a.k.a Odin) in the hopes for Glory in case I were to fall in battle. However, that is a mindset for a time of duty, fighting the enemy that threatens my family and my kind. There is a no bigger moment of pride even for Odin than that of his children, and no more of a crushing moment of grievance than the loss of his son Baldr. The first true act that any 'God' of any 'faith' does is create. To be more Godlike is to create (this will be touched further on in another chapter). It is with this that I can say with a

straight face that Valhalla isn't the priority. Going to the Hall of the Fallen would be glorious. But a noble death should be reserved for one who has achieved something, or who is facing death to fight for their people and their way of life. But a man is nothing but the reputation he leaves behind. Leaving behind a strong tribe and children who know the glory of their ancestors and who have hope for their future is a great reputation. Why would one want to hinder their offspring? Why tell them they are lesser, or that they are doomed? It's a bullshit concept for 'sheep' who need a 'Shepard' to guide them. Your children do not owe anyone anything for what their ancestors have done. Be it the 'eating of a magical fruit,' owning slaves, or invading a nation. I am not saying atrocities should be dismissed or written out of history. But they should be used to hold our children back. All this accomplishes is creating generations who never feel as if they can do anything right, that have unnecessary burdens on their psyche, and who either lash out adversely against a society that keeps them down, either paternal figures or follow some dictated hierarchy that requires flagellation and acts of extremism.

Thule, Ys, Atlantis, Mu, Hyperborea or 'Zion'

Throughout the ages, various groups of people have had a concept of a civilization that predates their own, which was advanced beyond their current state. These civilizations were the homes of wise sages, magical powers (technology), God-like enlightenment and knowledge, and the highest forms of beauty, health, and strength. Almost every one of these Kingdoms or lands were depicted as Islands and were lost through a cataclysm of their own design or born from their own haughtiness. All of these listed were consider to be manmade, if not divinely influenced.

While these places are most likely just parables to teach generations within growing civilizations of the folly of man (also see the tower of Babel), it would seem that with all of these various places being told by a different group (Primarily Indo-European in origin) that there may be a collective consciousness or an original origin to these stores. Most of these 'Holy' and 'Advanced' places of Origin resided in the North or on an

isolated island. I am not going to theorize further than this on the existence of these lands. However, the important take away from the concept of these lands is twofold. While the obvious lesson to be learned is that of the dangers of allowing power, technology, and the advancement of mankind to the point where it thinks it has surpassed God(s) and has become its own stand-alone divine. In many ways, these tales are very relevant to today's day, and age, especially in regards to technological advancements and humanism/atheist focused moralities. While many may look at these tales as warnings and others as a means to guide their people or their faith back home with pride in regards to heritage and achievements, these tales have been hijacked and replaced ideologically by Abrahamic religions. This hijacking is in the form of *Zion*.

Zion is the place name that usually refers to the Israelite holy land in a spiritual term and contemporarily refers to Jerusalem. Zion is a misplacement of European Ideologies of the previously mentioned ancient civilizations/lands of origin. Somewhere between Rome's various attempts to maintain control and put a stop to rebellions of the Jewish people within their territories and the Christianization of European peoples, especially the Teutonic region, the ideological concept of a Holy Land was changed to Jerusalem/Israel as it is the representative of the surrogate parent that is Abraham for the new identity. While there were other factors to the crusades, such as money or the fall of the Byzantine Empire, the zealous fervor surrounding the philosophy behind the general rhetoric was that of retaking the Holy Land. [xxiv]

This was the beginning of a loss of cultural identity for the west and a loss of love for its own people and culture. In the long, this birthed further euhemerism. Now not only were Kings attempting to tie their linage to their Gods and their Gods to Troy for the Greco-Roman prestige that it gave, but whole groups were falsely identifying themselves as the Lost tribes of Israel or the true Israelites.

A lot of Pseudo History and wordplay accompanied this and gave birth to groups such as the British Identarian and the Christian identity movement. Unfortunately, it isn't limited to them as most Abrahamic faiths look towards the Middle East as a Holy land instead of focusing on the folk

and community of the local peoples. This weakens the culture and strength of these people and isn't just limited to Europeans. People who want to talk about diversity would first analyze that which threatens to take away identity and make everyone the same. In this way, Abrahamic faiths are as dangerous to ethnic groups as communism.

Deus Vult?

I was having a conversation with an individual who was using the Crusader title of 'Prince of Galilee' as proof that Christianity is a European religion as is the Abrahamic God….of course, I disagreed. Here is my reply:

'I actually find this history very interesting, and I thank you for sharing it. However, it doesn't prove your point. Christianity was well established by this time, and the title 'price of Galilee' was a political one for strategic and political movements. It 100% is associated with the Crusades and people who were mentally and culturally subdued into thinking that way. That Zion was some holy land that resides in Jerusalem, and they were to go there to conquer it in the name of God. While these men might have thought that Christianity was European at the time, they were very much of the same lied to persuasion that many of the Abrahamic faiths are now. The point is most of this is that title was one of the political structures based on a religion that had already corrupted the people, especially the power-hungry royalty. There is nothing about that title or anyone who claimed it that proves Christianity is actually European. Sure, it might have originated in parts of Europe, but it is based on alien cultures and scriptures meant for another race of people. Christianity will always have an identity crisis as it undermines and belittles the races of all men but those of Judea.'

Remember the cross is just a sun wheel, much like the Swastika, black sun, Kolovrat, Native American Medicine wheel, the rising sun of Japan, or Celtic cross as well as many others. These symbols predate Christianity as well as most Abrahamic faiths.

That being said, I do not plan on making it a habit of bashing Abrahamic beliefs on Hammer & Vajra. Not that I have any love for them. But that they

are of no consequence and do not affect the path forward that has been laid before those Indo-European faiths.

Remember, whatever your culture may be, no one has a right to tell you that you are subpar to another. Embrace the Gods of your people and your ancestral homelands.

Please note! My usage of the Swastika isn't an endorsement for any party and isn't meant to be offensive. It is purely for religions and educational purposes. Our spirituality and Indo-European heritage, even the world's heritage, is much bigger than any political ideology.

On Human Sacrifice

Someone in a debate shared a page regarding the *Yajurveda* and the '*Purushamedha*,' which was a ritual for human sacrifice—doing the typical Christian game of trying to make everyone else *evil* while overlooking their own flaws. I won't share that page here because I don't feel they should get the traffic. However, I would like to address Human Sacrifice in both the Vedic and in general Indo-European context. Here is my reply below:

'Truth About Hinduism' well we already know this is a conversion tactic and biased page to begin with….so already losing points for a proper argument. Hinduism doesn't Equal Vedic 100%. Of course, if you are getting your information from pages like these, that makes sense that you wouldn't know. Vedic culture was absorbed by certain peoples in India and was made into what people call 'Hinduism,' but Hinduism isn't a religion but a grouping or classification of various faiths in India. Any sacrifice would be considered Symbolic, as stated. However, just like the Human sacrifices in Germanic society, they were usually just the death penalty. The Bible is full of death penalties to appease the Abrahamic God, but somehow those aren't 'Human Sacrifices.' These sacrifices listed in the Yajurveda are symbolic. Most of the Vedas is highly metaphysical and spiritual in action and not physical meanings. There has been no evidence of human sacrifice being made. There is a story, which is similar to the Biblical one.

In the *Aitareya Brahmana*, there is a parable of King Harischandra, who is to perform a sacrifice. The king was without an heir and asked the God

Varuna to provide him a son. Varuna did so but asked for that child to be sacrificed to him. Harischandra stalls in performing it, and his son, Rohita, grow up. At some point, Rohita seeks an alternate sacrifice/stand-in for himself in the forest. He finds an impoverished Brahmin named Ajigarta. This Brahmin sells his own son Sunahsepa for the sacrifice.

When he is about to be killed, Sunahsepa prays a mantra taught to him by Vishvamitra (a well-known Sage) and is freed. Interestingly enough, there are sects of Judaism that believed Isaac was sacrificed. Human sacrifice is something I think we can all agree that if it wasn't done for the sake of breaking an actual law that would be punishable by death, it is something that could be found within many cultures and should be frowned upon. Though sometimes one's slaying of an enemy, or punishments, or self-sacrifice (Odin, Jesus, Hercules) as well as ritual sacrifices of animal, substance, one's Ego, etc., because another man's 'Evil' human sacrifice. Regardless of all of this, the statement that Abrahamic religions are the most bloodthirsty is 100% true as almost all Pagan religions weren't the reason for going to war and even after it wasn't a Convert or die concept for spreading the religion. That came about distinctly with Christianity and Islam.'

Deuteronomy 13:10 'Stone them to death because they tried to turn you away from the LORD your God, who brought you out of Egypt, out of the land of slavery.'

Joshua 7:25 Joshua said, 'Why have you brought this trouble on us? The LORD will bring trouble on you today.' Then all Israel stoned him, and after they had stoned the rest, they burned them.

Least it is said I disagree with all of the Bible, this verse I agree with: Leviticus 20:2 'Say to the Israelites: 'Any Israelite or any foreigner residing in Israel who sacrifices any of his children to Molek is to be put to death. The members of the community are to stone him.

Those who hurt children in any way, shape, or form should be dealt with swiftly. Abortions for your career are a sacrifice to Molek and should be deal with in kind.

My Personal Monist 'Pagan' Belief

Often, Pagans call themselves *Polytheists*. I personally feel more of a call to Monism for the most part. Also, there is a difference between Soft and Hard polytheism, which people often don't understand. Most people who are 'polytheistic' don't fully understand the term or what it implies I do not think there can be a Zeus/Heracles/Ares and Jupiter/Hercules/Mars and Svarog/Perun, Deyus/Indra, and Odin/Thor.

That makes no sense at all to me.

I'm not saying I do not believe in the Gods or multiple Gods. Because obviously, I do. It is that there is no logical way for these to exist at the same time in the same realm governing the same functions of reality. These are possibly the same deity for the most part. Or at least cultural interpretations of the same.

Some call this Soft Polytheism. It is usually a form of, or extension from, Monism. Most Hard polytheism is like a fantasy for children and fairy tales for people who don't understand religion (not trying to be rude). It is a way to play down any pagan interpretation and make them appear as tribal idol worshiping only.

Here is an example, I'll even be nice to Semitic religion

El cannot create the world, and Odin creates the world. They are interpretations of the same function of Deity. The issue is cultural interpretation. Do I have a problem with Christians worshiping 'God' no…I have a problem with them saying God is YAHWEH and following an interpretation that is culturally not ours and or is highly flawed to apply in a blanket manner. It may be appropriate for other peoples. With a few adjustments, Christianity could easily be reverse-engineered back to an Indo-European tradition. For the most part, that is.

The Gods have functions.

Let me explain my human body example, I don't see all of the Gods as lesser or higher, as I do understand they are all within their own domains. But I personally am a bit of a monist and Trinitarian, and I do see leadership and hierarchy of status and function, just like cells and organs of the body. The brain tells other organs what to do, but that doesn't mean they are not all bound to the same system (wyrd, law, dharma, rta, etc.). Just like

Pneuma (The breath of God)/Brahman/Chi/Ki/Divinity etc. We all have the divine within us.

This is what most people call big ‘G’ God. Though they often confuse it with the Godhead. But we are not Gods. You and I are both Humans. We are not the same person. We both have a part of the divine within us, but it isn’t the same part. We have different functions or roles than each other and different from the Gods. The Gods are closer to the *One* to the existence, but they are bound to their functions as well. They aren’t each other either, and They aren’t ‘God.’ They are all aspects of ‘God’ while being their own beings and having a larger divine spark. We are the cells in the body. The Gods are the Organs. With the Godhead being the brain and the body being the structure/ formula/existence itself ‘GOD’/Monad the *One*. The brain tells the organs what to do, and the cells take orders from the organs and pray/communicate with them. Cells are created from them and have blessings bestowed upon them by them while worshiping (carrying nutrients to them). The organs keep all functions and existence balanced as per the Godhead’s instructions.

This is, in essence, Monism. At least my personal interpretation of it. Hinduism/Vedic faith/Buddhism/Tengrism/etc. follows this. The reason why I have this belief is logic, meditation, and having connected to the Gods—also Indo-European traditions interconnections. I started with Buddhism when I was younger.

Buddhism, especially Esoteric Buddhism, is rather Monist in nature as it is an extension to some degree of Hinduism. In the same way, Persian faith, such as Zoroastrianism, was similarly monist in its beginning as well. Even Native American and Tengriism are rather a monist from what I can tell, for those of you interested in those faith groups. I came to the conclusion that Monism is the only thing that makes sense. It reflects nature, and it explains all creation stories. It properly puts all Mythologies/religion into perspective. Most Indo-European faiths were monist in nature as well, when boiled down to their core. I personally feel that Indo-European faith and monism go hand in hand.

In my opinion, this includes Celtic, Germanic, Slavic, Greek, Roman, Persian, Indian, etc. All Indo-European faith groups plus some. Also

doesn't mean I deny the Gods or their existence. Monists can still be defined as 'polytheistic' or Pagan. The problem is when people get Monotheistic about it, they take that Godhead or ruling God and make him the ONLY one.

I see this as a fallacy because the Godhead as is unreachable to humans for the most part and isn't even the *One*. While the trinity in certain traditions represents the *One*, taking a single member out and worshiping them isn't worshiping the existence or divinity itself. The *One* is pure existence, the structure of the cosmos itself. It lives within you. It lives within the Gods. It is everywhere. To properly reach it, you must look inside yourself, and while connecting to the Gods outside.

This isn't to imply that I see all religious concepts and traditions as equal. But they are appropriate to their own culture and peoples. More than I see Indo-European religions as highly interrelated. I focus on Germanic/Slavic religion with a nod to Celtic in my own personal walk. This is because of Genetic and cultural connections. I practice and study Esoteric Vedic rituals and scripture as it shows the inter-connectivity of all of these. This is because they are the most active Indo-European faiths with unbroken continuations.

This is, of course, my personal take. You all may have your own, and that is appropriate for you and or your culture. May we learn from each other while maintaining our own traditions.

I apologize if I rambled a bit on this one.

In regards to worshiping Giants or Chaos in the Norse context

I was in a discussion where the question was posed of why one would revere Giants and how Loki would be considered a God. Because if you understand the context of the Religion, the Giants are lesser Gods. The 'race' of giants is primordial and existed within *Ginnungagap*. Technically, Odin's family are from these races of Giants, according to the Edda. The Giants are more akin to how some people will see Ashura in the east. The lesser rank of Gods. Some Good, some Bad. Some Helpful and honorable, other agents of Chaos. Loki is indeed an agent of Chaos. He should be

revered for cosmological roles he plays as there is information connecting him Lóðurr and possibly the cosmological Godhead itself. Some studies that say he was among the Trinity of Gods, along with Odin, who created mankind and established Midgard.

There are some studies connecting him to the element of Fire. As of such, he would be within the realm of sacrifice akin to the God Agni.

While Loki makes multiple mistakes and represents the Chaos, it is what we can learn from his mistakes and the balance of Chaos and Order, which matters the most. This is the same way any 'Giant' or 'Demon' in religion should be approached.

What lessons can be learned? In regards to worshipping a being connected with Choas, such as Loki, one must be aware of what information they are getting and what actions they are taking. For a healthy spiritual life, balance is important, balancing Order and Chaos. If you are called to reprehensible actions in the name of Chaos, it might mean you didn't learn the lessons that God was presenting though some actions lead to benefits of Order. Sometimes the tough decisions have to be made to maintain balance.

The Name of 'God'

Deiwos/Dyēus/Dyēus Phter

The Chief deity of Proto-Indo-European religion.

The King of the Gods. The Sky father. While he was maintained as the Sky father in various faiths, the term and title became interpreted as the One God or a denoting of divinity within a being. An aspect of God.

Old Irish: Dîa
Old Welsh: Duiu-tit/Dagda (Dago-deiwos)
Greek: Zeus/Ζεύς
Thracian/Sabines: Dionysus
Roman/Latin: Jupiter (Zeus Pater)
Latin: Deus
Old Norse: Týr (pl. tívar, 'Gods') ↑
Old English: Tîw / ↑

Old High German: Zîo / ↑
Armenian: Դիւցազն (dyutsazn) (epic hero, demiGod), դիւց (dits), դիք (diq) (Gods), դեւ (dev) (spirit, monster)
Lithuanian: Dievas
Latvian: Dìevs
Slavic: Div
Avestan: Daéva
Old Indic: Devá / देव
Chinese: tiān rén / 天人
Japanese: Ten / 天
Modern English: Divine/Divinity[xxv]
Rigveda 1.139.11

> ‘ यॅ देवासॊ दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ ।
> अप्सुक्षितॊ महिनैकादश स्थ तॅ देवासॊ यज्ञमिमꣳ जुषध्वम् ॥११॥ ’
>
> ‘Gods who are eleven in heaven; who are eleven on earth; and who are eleven dwellings with glory in mid-air; may ye be pleased with this our sacrifice.’
>
> —Translated by HH Wilson

Prayer to Zeus

> ‘Oh Zeus, father Zeus, yours’ is the Kingdom of Heaven, and you watch men’s deeds, the crafty and the right, and You are who cares for beasts’ transgression and justice.’
>
> —Archilochus, Fragment 177

Lord’s Prayer

‘Πάτερ ἡ μ ῶ ν ὁ ἐ ν το ῖ ς ο ὐ ρανο ῖ ς·
ἁ γιασθήτω τ ὸ ὄ νομά σου·
ἐ λθέτω ἡ βασιλεία σου·
γενηθήτω τ ὸ θέλημά σου,
ὡ ς ἐ ν ο ὐ ραν ῷ κα ὶ ἐ π ὶ γ ῆ ς·
τ ὸ ν ἄ ρτον ἡ μ ῶ ν τ ὸ ν ἐ πιούσιον δ ὸ ς ἡ μ ῖ ν σήμερον·
κα ὶ ἄ φες ἡ μ ῖ ν τ ὰ ὀ φειλήματα ἡ μ ῶ ν,
ὡ ς κα ὶ ἡ με ῖ ς ἀ φήκαμεν το ῖ ς ὀ φειλέταις ἡ μ ῶ ν·

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.’
1662 Anglican Lord’s Prayer
‘Our Father, which art in heaven,
Hallowed be thy Name;
Thy kingdom come;
Thy will be done
in the earth, as it is in heaven:
Give us this day our daily bread;
And forgive us our trespasses,
as we forgive them that trespass against us;
And lead us not into temptation,
But deliver us from evil
For thine is the kingdom,
the power, and the glory,
Forever and ever.
Amen.’

Sigrdrífumál Stanza 6
‘Sigrúnar þú skalt kunna,
ef þú vilt sigr hafa,
ok rísta á hialti hi ǫ rs,
sumar á véttrimum,
sumar á valb ǫ stum,
ok nefna tysvar Týr’
‘You must know victory-runes
if you want to know victory. Carve them
into your sword’s hilt, on the blade guards
and the blades, invoking Tyr’s name twice.’

—Jeramy Dodds

Rune Poem for Tyr (Anglo Saxon)
‘ ↑ Tir biþ tacna sum, healdeð trywa wel
wiþ æþelingas; a biþ on færylde

ofer nihta genipu, næfre swiceþ.
‘Tir Tiw is a guiding star; well does it keep faith with princes;
it is ever on its course over the mists of night and never fails.’[xxvi]

This isn’t a universalist statement. But one to open people’s eyes to the Indo-European Pagan influence that their traditions are based on. There are many more prayers’ that could be referenced. This isn’t a universalist statement. But one to open people’s eyes to the Indo-European Pagan influence that their traditions are based on. Just because Christianity adopted and changed Dyēus Phter to meet their own intentions, doesn’t mean we should stray away from the King of the Gods. The Sky Father.

Whether seen as an archetype or a reflection of the actual King of the Heavens through Zeus, Odin/Tyr, Mithra-Varuna/Indra, The Hindu Trimūrti , or various others in the Indo-European and European pagan traditions, Dyēus Phter is an important governing figure to European Paganism. The example of the father, husband, ruler, and masculinity be itself. Often also seen as synonymous with the sun and solar tradition. Whether the examples are of certain morality or of interpretations of the divinity within life, the sky father is predominantly the keeper of the balance between chaos and order. A balance that the world could use right now.[xxvii]

On Acala (My personal Yidam)

अचल (Acala) or 不動明王 (Fudō Myō-ō) is a Vedic inspired Buddhist Deity. He was worshipped both as an aspect of Shiva and as the opposite of Shiva. Shiva is directly connected to the Vedic Aryan God Rudra. Through comparative 'myth' and studies (as has been detailed in this book), I have personally linked Shiva/Rudra and Odin to the Trinity. Shiva, the destroyer, is both a God of destruction, and war is also also a God of mysticism, enlightenment, asceticism, and wisdom. In the same way, Odin is the God of death, the gallows, and the eustacy of war, but also a wise ruler/creator who performs sacrificial ascetics to gather wisdom and bring it to those who seek it as he does. It is these aspects that are found within the God Acala. He holds a rope to bind distractions from those who are seeking wisdom and enlightenment. Be these distractions human in nature or supernatural. He holds a sword that cuts through fear, hesitation, doubt, and falsehoods. He is the God of warriors who are bound for battle but also the God of those who seek wisdom, understanding, and peace within.

It was through my personal journey in Vajrayana Buddhism and Japanese Shugendo while in Japan that I encountered and understood Acala. It was my journey with devotion to Acala that brought to my attention the interconnections between Indo-European faiths. You could say Acala taught me to understand and embrace my own tribal interpretation of him and his wisdom within Odin.

The famous Japanese mystic and founder of the Shugendo 修験道, En no Gyoja 役行者, worshipped Acala as his main deity and the Peacock God Kujaku Meiyoo (孔雀明王) as his secondary. Shugenjya is the practitioner of Shugendo. They often perform death-defying feats or practice martial arts as a means to improve themselves. They push themselves physically towards enlightenment. This is a way to hone and temper the noble soul into a diamond. This can be seen in many Indo-European approaches towards becoming closer to the Gods and nourishing the divinity within oneself. It is something that also struck me as rather Odinic in nature as well. Being a Vedic Heathen (Indo European pagan), I

can appreciate Acala and what he stands for within my life and spiritual journey.

Figure 14 Acala/Fudo-myo talisman.

Synchronistic Indo-European Heathenism

Much of the revival and awakening to our Pagan roots started in the 1800s. There is no shame in that. Many of the religions that claim to reach all the way back to ancient times are not in the form that they were in originally. No, they are the product of reconstructions or deviations performed many times over. Almost all modern forms of Christianity, Islam, Judaism, Buddhism, Hinduism, etc. are all vastly different from what was originally practiced. If these people were to go back in time and see their origins, they would see how Pagan they were.

These origins have common perennial truths but are not universalists. Instead, they promote a healthy love for one's own culture and identity. You must love yourself before you can love others. Protect your roots or be washed away in the currents of chaos.

King Alfred

In regards to an American University in New York claiming a statue of the Great King Ælfrǣd is too white, straight, and male.

One does not have to be the same race as you to be a shining example of quality. Also, everyone should be allowed to take pride in their race and the great people of their ancestry.

Especially if those exemplary ancestors have helped pave the way for the culture they live in and of the people who found the country.

An interesting note, as mentioned in the video below by Survive the Jive, Ælfrǣd (Wise-elf) did claim to be a descendant from the God Woden in a Euhemeristic manner. This is interesting as it shows that, despite being a Christian, having ancestral ties and connections to the ancient Saxon Gods gave him a direct folk lineage. Of course, this would go back to Hengest and Horsa, the divine twins of Germanic origins, before it would go back to Woden king of the Gods.

As I have mentioned in a previous article, even Thomas Jefferson, who was one of the U.S Founding fathers, proposed using Hengest and Horsa as a symbol for the Union.

It could be inferred that the goal was to put America in line with the Saxon Gods as well as the Germanic progenitors.

While the Saxon's did fight against the Viking Pagan invasion, it can be said that the Old Saxon version of Christianity wasn't very Christian by today's concepts and was more akin to a Folkish Pagan mixture of Romanesque Christianity mixed with Heathenism.

Here are a few take away lessons from this.

One person of a victimhood mindset will find oppression and inequality everywhere. Ironically if they were to look up to the individual being honored as a source of inspiration, they would rise out of the victimhood mentality and better themselves.

Secondly, Paganisms's influence on the West was never extinguished fully, and that pagans can still look upon so-called 'Christian' ancestors as examples of great western men and Indo-European leaders. Hail the Saxon ancestors![xxviii]

Sacred Cattle and the Americas

Aurochs and the concept of the sacred cow have been an important symbol of the Indo-European People's. Both are representing strength and resistance, as well as fertility and life. Ymir nursed on Auðumbla, whose sustenance allowed for the birth of the Germanic gods. Mithra slaying of the sacred cow as a symbol of sacrifice and manhood.

The sacred bull/bovine has represented many things of importance throughout our histories and is important still to this day in our daily life through dairy and meat. They were revered in India and in Iran via Zoroastrianism. Spain still with Bull Fighting. Even in America, where folk legends of Paul Bunyan and his Oxen Babe are still taught to children and the culture of Cowboys/Cowhands are the ideals of manhood and still extremely popular. So, when you are out there working hard, lifting, or fighting, remember the Aurochs and do your ancestors proud by being as strong as a bull!

Seven Days of the Week, Seven Gods

English/Germanic Days of the Week

In a seven-part series, I am going to discuss each day of the week and the seven Gods that are used in the Germanic traditions. There are many traditions that break a Pantheon down into the Twelve most important Gods (Months), then the seven most important within that Twelve (Days of the Week).

Aside from this breakdown, there is usually a nine (worlds, existence) three (Trinity/Godhead) and lastly one (Existence or Monad). However, for series, we will focus primarily on the days of the week. Since the day I am writing this is a Saturday, this is where I will start.

While many theologians and philosophers (especially among Alchemist, Mystics, and Theosophy) such as Guido von List and others had elaborated and theorized on which Gods align to what element and what day of the week. The Saxon Chronicle (Cronecken der Sassen), written in 1492 by Peter Schöffer, lists the God for Saturday as *Crodo* (Crodus). While we know that Saturday (Saxon: *Saeter*) is cognate with the God Saturn, its connection to this Saxon God Crodo isn't well understood by laymen. While Crodo may be speculated to be linguistically connected to Cronus, who is the Greek equivalent of Saturn (though there are some distinct cultural differences), the name Crodo has been connected more broadly (and possibly more aptly) to the Slavic God Rod.

Rod (also *Rodu*, *Sud*, and *Prabóg*), is considered the Progenitor God from whom existence and the other Gods are begotten. This can be interpreted in a monist concept of the '*One*.' Rod is often seen represented by elements of existence, these being water, sun (fire), earth, and air.

According to Hanuš (1842), he stands upon a fish for water, holds the sun wheel in his and for the cycle of the universe (See Sun wheel, Swastika, Solar Cross, etc.), a bucket of flowers in his other hand to represent the life and the earth and a linen belt for air (Hanuš 1842).

This can be seen in many illustrations of the God, as well as in the statue found in Bad Harzburg, Lower Saxony and also in the Winter Smoking Room of Cardiff Castle in Wales, and Stowe's Sylvan Temple in Hawkwell Field, Buckinghamshire, England.

The Saxon Chronicle Regarding Rod reads:

> **Middle Saxon** : konigh karl quam in dat lant vnd bekorde de ostsassen do sprack he · we is iuwe got · do rep dat meyne volck · krodo krodo is vnse got Do sprack konigh karl · het krodo iuwe got dat het de kroden duuel · van deme worde quam dat bose wort mangk den sassen · vnd do toch konigh karle to der hartesborch unde vorstorde krodo den affgot vnde leyde den dom to saligenstidde dat nu osterwick het in de ere sunte steffen.
>
> **English** : King Charles came to the land and converted the East Saxons. Thus, he spoke: Who is your God? Then the common folk cried: Krodo, Krodo is our God. Then King Charles said: Is Krodo your God? That is the toad devil! ['toad' is kroden in Saxon, producing a word-play] Thereafter, the word ['Krodo'] became a bad word among the Saxons. And then King Charles went to Harzburg and destroyed the idol Krodo, and laid down the cathedral in Saligenstidde, now Osterwieck, in honour of Saint Stephen.
>
> — *Saxon Chronicle (Taken from Wikipedia, 2019)*

Many records state that Charlemagne, King of the Franks, who was the Holy Roman Emperor from 742-814, ordered the Saxon God's images to be torn down when converting the people.

The name Rod is found in Old Church Slavonic and Old East Slavic to referring to divinity (Pilkington, Hilary; Popov, Anton (2009). However, it has been said that Rod replaced the word Deivos (cognate to Indo-European Dyeus later Deva meaning God) in line with the split of Iranian concepts where the Deva became negative, and the Asura became positive.

With this, the Slavic designator for Bog (Avestan: *Baga*) became a designator for Gods, and what was Div (Deiwos) became that of malignant beings. In the Rig Veda, the Bhaga (Baga) addresses the Gods of Indra, Mitra-Varuna, Agni, and Savitr as well as others who are often considered directly related to certain Gods of Western Paganism. In Persian, the practice of worshiping could be seen as the word 'baghan' is 'baghani' religion [بغان ی], of which the word Pagan could be derived. Interestingly enough, the Germanic traditions reflect this with the word Aesir (As) being connected to the word Asura. Some also have considered Rod to be the same as Brahma (Vedic and Hindu) who is born from the Cosmic egg and creates light/dark, Order/Chaos, the first Gods and Demons, and the first man (Manu who can be seen as the first man in the Germanic traditions as well).

While this is not to say that Saturn isn't comparatively similar, it should be noted that while Cronus and Saturn give birth to Zeus and other Gods (they could be seen as the sacrificial God of whom the Cosmos is made similar to Ymir in the Germanic) the Saxon and Slavic God of Crodo/Rod is seen as a benevolent and good God, as well as a fair and just judge.

Maybe Saturday will continue being just a day of the week for most of you. However, for a few readings, this will remind them that every day is a reverence to the divine and existence itself. Also, the source of 'Paganism' and Indo-European spirituality is embedded in our culture and waiting for us to rediscover it.

—Written by Hammer & Vajra for the Facebook page European Paganism II. [xxix]

Sun and Moon

The Sun and the Moon go hand in hand in a direct relationship between what is considered Life-giving and what is chthonic. What is masculine and what is feminine. Order and Chaos. Activity and Rest.

In regards to the Sun, I will be brief. As so much could be written about the sun, Solar deities, the religion of the sun (around the world), and how it is depicted and worshiped.

The Sun is usually seen as a masculine figure that represents either the divine as a whole (God) or a force of Order and the birth of existence. It is interesting to note that in the Norse traditions, the Sun (*Sol*) is feminine, and the Moon (*Mani*) is masculine, which is where Germanic peoples have the understanding of the Man in the moon. This being said, many masculine deities are considered embodiments of the Sun (This includes Odin, Baldr, Freyr, and sometimes even Thor). While in other cultures, often, the Sun is feminine as it provides life and healing.

The name of the Sun Goddess in Germanic is Sól/Sunna/Sunne and in Proto-Germanic was *Sōwilō*. Like many other Indo-European faiths, the Sun was represented by a deity on a chariot being pulled by horses (often four houses). The Rune associated with the sun is also called *Sōwilō*, Old English *Sigel*, and Gothic *sugil*.

Other symbols for the Sun are solar wheels which have different points. Six-pointed, as discussed previously regarding Crodo, eight-pointed like the Slavic Kolovrat, four-pointed as seen in the Solar Cross or Swastika, and 12 pointed, such as can be seen in the *Sonnenrad* (Black Sun). Of course, these numbers represent various religious references and, in each tradition, regardless of whatever political stance people want to affiliate with them today. These symbols were common representations found all over Indo-European speaking lands, and sometimes similar symbols were found in other parts of the world.

Solar deities in the Indo-European Tradition
(not comprehensive)

Surya: Vedic
Agni: Vedic (Who has been said to take over Surya's role during the evenings)

Usil: Etruscan (Possible the same as Helios)
Ostara: Germanic (Goddess of the Dawn)
Päivätär: Finnish (Goddess of the Sun who was replaced as Mary by Christendom) (European by region but Asian in culture)
Apollo: Greek
Helios: Greek
Istanu: Hittites/Hurrian (Often just referred to as the Sun Goddess)
Tiwaz: Luwian/Hittite (God of the Sun could be cognate to Diewos/Tyr/Dyeus/Deus/Zeus/usually meaning God or Father. This God is often depicted as being the progenitor of mankind as well. Being that this God has his own day of the Week 'Tuesday,' I will Elaborate further then)
Mithras: Roman/Persian
Sol Invictus: Roman (Literally the Sun itself, a combination of various Sun deities of the time within the Empire)
Lugh: Celtic (Though there are various differences between Celtic tribes and ditties that would be considered Solar).
Belenus: Celtic deity most similar to Helios/Apollo.

As you may well know, Monday is for the Moon. In old Saxon, this masculine God is pronounced as *Manu*, and in Norse, it is *Mani*. Then in Old English, this becomes *Mona/Mon*, where we arrive at the word *Moon*. Therefor Monday.

However, the moon is often seen as feminine in the Greco-Roman faith, with *Luna* being the Goddess of the moon for the Roman empire and the primary usage of the word Moon within Romance languages. Due to the expansion and adoption of Roman culture throughout the Empire and later Christianized Roman concepts, many Europeans started to align the Moon with that of feminine energy. This makes sense as it is tied to menstrual cycles in many cultures.

This imagery and has been piloted by modern Western groups such as Wicca, with a primary focus on the lunar aspect of female energy.

The Germanic and Proto-Indo-European traditions seem to have a male, with the moon representing death, darkness, and the depths of chthonic

energies. This is often conflated with that of the bringer of Magic and wisdom and the messenger of the Gods. In the Hermetic path, Hermes and the Egyptian God Toth were thought to be related, and thereby Mercury, who is the Roman equivalent of Hermes, is also considered Lunar. The Romans saw Odin as the Germanic concept of Mercury, and thereby Odin too has Lunar concept surrounding him.

The moon is usually represented as a crescent. The representation is often turned upwards, creating a '*U*' shape that can be seen many coats of arms for heraldry throughout Europe.

List of Lunar deities in the Indo-European Tradition
(Not Comprehensive)

Mani: Norse (Germanic)
Men: Anatolian/Phrygian
Kaskuh: Hittite
Selene/Phoebe: Greek
Elatha: Irish
Luna: Roman

In Conclusion, the Sun and Moon are integral to our existence and to life on Earth. Anthropologically it makes sense that our Ancestors would associate these celestial objects with the Gods. However, this is always a deeper and more spiritual connection and interpretation, especially when considering the Esoteric. Regardless a Good takeaway is that both the Sun and Moon together are necessary, and they keep balance. Male and Female must work together. Both Chaos and Order are needed. Creativity and Structure. Science and Spirituality.

—Written by Hammer & Vajra for European Paganism II on 10 JUNE 2019.[xxx]

Tuesday

Tuesday or Tyr's (*Tiw*) Day
Old English: *Tīwesdæg*

Often people associate Tuesday with the one-armed Norse God Tyr. While it is true that Tyr is technically the God for this day and where Tuesday derives its name, often the Norse concept of this God overshadows the broader Germanic, and even broader Indo-European concept.

In the Indo-European based faiths, Tyr would be more in line with that of the Sky Father or what most think of as 'God' in the Greco-Roman Zeus/Jupiter or early Abrahamic sense—often thought of as the King of Gods. In many ways, this God has been interpreted and reinterpreted or merged with other Gods of either the Storm or of the Sky, depending on the tribe, which starts the consideration if others are just a different name of this King God/Sky Father.

The etymology of the name Tyr has been connected to Dyēus or Dyēus Phter, which means Sky Father. This is usually the chief god, and in Vedic, this is seen as Dyaus Ptr. In the Slavic, it is connected to the name Deiwos, and in Indo/Iranian, it becomes Deva/Devi meaning God (generalize).

The T sound in the Germanic is a *D* sound in the Indo languages and interestingly becomes a *T* again in the East Asian languages where the Chinese character for Heaven（天）becomes associative.

Though, as you can see through Gods such as Indra, Perun, and Thor, it almost seems as if this Role is passed on from Tyr (Dyeus) to the Thunder/Storm God. In the East, Gods such as Indra and Perun became the primary God of worship for many. While in the Germanic tribes' Thor seems to be equally worshipped as well as Tyr and later Odin.

The Rune for Tyr is pronounced Tiwaz and written as ↑. Often this is written in adoration of Tyr. However, this rune has also been associated with Justice and protection as well as Victory or success, such as the usage by the National Socialist German Workers' Party during the Third Reich.

For lack of better words, it appears that in the more northern Germanic tribes that the God Odin took over Tyr's more prominent role amongst the Germanic Tribes. The tale of the God of Justice, who sacrifices his arm to bind Fenrir, is primarily one of Norse Origin. Much like the other Germanic tribes of the west, the cult of Odin (Wodanaz) seems to overtake and merge Odin with that of the Sky-father figure. This gives to the Theory that they are different names of the same God as Odin had many names.

Though it should be mentioned that Tyr's association as the God of Judgement (Proto-Germanic *Þingsaz, meaning 'God of the thing') comes from the Thing, which is a tribal gathering where important decisions were made and often judgment was passed.

Anglo-Saxon: Worshiped as Tiw (Tir). While Hutton (1991) claims that Tiw was associated with the Polaris (North Star) Hutton, Ronald (1991), Dunn (2009) states that there was evidence of the God being a far-off creator deity. There are places in Britain named after Tiw such as Tyesmere in Worcestershire, Teusley in Surrey, and Tysoe in Warwickshire.

General Germanic : Tuisto is a difficult subject to write about and one which a small article such as this will not do it justice. However, for the sake of presenting a well-rounded article on the topic, I will briefly discuss *Tusito*.

Tusisto (also written as *Tuiscon*, and *Tuysco*) is the progenitor of the Teuton/Germanic people as described by the Roman senator Gaius Cornelius Tacitus in 98 AD. Tacitus writes that he was born of the earth (Latin: *deum terra editum*) and states that the Germanic peoples had songs to him that said he had a son named Mannus, who begot three sons that formed the Germanic tribes Ingaevones, Herminones and Istaevones, and greater Germania. In theory, if one was to connect his Son as being Mannus with the Manu from Indian Texts who is the progenitor of humanity, then a broader connection can be realized.

This gets more interesting and slightly confusing as Tuisto is also cognitive for the word Twin. With Manu having a twin named Yemo who is considered to correlate to Mannus and the Germanic Ymir of Norse creation myth. In these myths, one brother established the human race while the other is either slain or sacrificed for the creation of the world or progress. The Norse Ymir has been speculated to be a Hermaphroditic deity as he gives birth to the Giant race on his own. This corresponds with other concepts such as the Greek/Orphic deity Phanes who is seen as a Uroboric Hermaphroditic deity and the firstborn of Kronos (Saturn), which is important symbolism if you recall my post on Saturday.

This has come to be known as the Divine Twins in Indo-European tradition. The Saxons, Angles, and Jutes are speculated to have come from two twin brothers of Hengist and Horsa. This speculation also has connected them to the Scythian tribes who are considered to be the originating tribes that developed into the Germanic peoples or at least merged with them.

Many kings of Briton would trace their lineage back to these twins as well as Odin.

The 3rd President of the United States Thomas Jefferson proposed the U.S seal be that of Hengist and Horsa and is quoted as saying they are 'the Saxon chiefs from whom we claim the honor of being descended, and whose political principles and form of government we assumed.'

Even J.R.R Tolkien argued for their existence in his book 'Finn and Hengest' which included a focus on their appearance in Beowulf.

Ultimately this is a lot to think of when you think of the third day of the week. However, it is important for those of Germanic-speaking countries of Germanic heritage to understand the deeper meaning behind their language, the days of the week, their tribal Gods who are deeply connected to their ancestry, and the establishment of their peoples.

Hail Tyr! Hail the Divine Twins!

—Written by Hammer & Vajra for the Facebook Page European Paganism II on 11 JUNE 2019. [xxxi]

Wednesday

I find myself at the daunting task of writing an article about Odin. This an extremely hard subject to write about within the confines of this series, as entire books could, and have, been written on the subject of the God Odin. It feels as if there is almost no way that I can do Odin justice in a small article. Therefore, I will be as concise as possible.

While there is much evidence that Germanic tribes had other deities such as Thor, Tyr, or Fryer as their primary tribal deity, there is even more evidence to show for the prolific worship of Odin.

Odin could be considered the main deity of all Germanic paganism. In the modern sense, he is probably the most mentioned deity associated with Heathenism/Germanic Paganism. There are so many layers to Odin and his worship that it is hard to scratch the surface. With both Universalist groups, Folkish groups, Odinists, Occultists, historians, and psychologists, all laying a particular claim to Odin in the modern-day.

We will begin with his name and the day of the week. The name Odin has been linked to the Proto-Germanic word Wodanaz. In Old English, this correlates to Wōden from where we derive the word Wōdnesdæg or Woden's Day and, therefore, *Wednesday* in modern English.

Here are a few other listed pronunciations of the name Odin.

Old Norse: Óðinn from óðr meaning 'mad /ecstasy.' In Gothic, this is woþs 'possessed' or Old English wōd 'mad.'

Old English: Wōden

Old Saxon: Wōdan

Old High German: Woutan

There are there primary Runes associated with Odin. The Othala ᛟ which due to the sound of the 'O' and the Anglo-Saxon rune (Os), meaning God. In addition, the Rune ᚨ (ansuz) stands for the Aesir Race of Gods, whom Odin is a ruler.

This is not to say these are the only names of Odin as it has been said that Odin has nearly 170 names and titles according to various records.

While my previous article regarding Tuesday (*Tyr's Day*), I mentioned the theory that Tyr may have been merged or superseded by Odin in the spiritual practices of some tribes; this is not to diminish the importance of Odin.

Odin is considered by many to be the head deity of the Germanic pantheon. He is the King of the Aesir, Father of Thor and Baldr (and possibly others) and Husband to Frigga. The seeker of Wisdom sacrificing both his eye and his own life (mystically on the world tree Yggdrasil) for greater wisdom and magic. One of the trinity of Gods (Odin, Villi, Ve), who not only slay the giant Ymir to create the world through his sacrifice but are said to give life to the first humans. He oversees Asgard and, in the Norse faith, governs Valhalla (the hall of the slain), where he gathers the chosen

fallen warriors in preparation against the Era ending Ragnarok. He can be seen with his two ravens that represent ‘Thought’ and ‘Memory’ two wolves, and often riding his eight-legged steed across the nine worlds.

In the poem Völuspá, the creation of man and woman by Odin (thereby the trinity) is described.

> ‘ Ǫ nd þau né átto, óð þau né h ǫ fðo,
> lá né læti né lito góða.
> Ǫ nd gaf Óðinn, óð gaf Hœnir,
> lá gaf Lóðurr ok lito góða’
>
> ‘Spirit they possessed not, sense they had not,
> blood nor motive powers, nor goodly color.
> Spirit gave Odin; sense gave Hœnir,
> blood gave Lodur, and goodly colour.’
>
> —Translation by Thorpe (1866)

While there is much speculation on what Gods in other Indo-European faiths that Odin correlates to it can only be told that the Cult of Odin and general religion of the Germanic peoples held Odin to the level of that of at least the same as the Hellenic Zeus and in comparison the God El in Canaanite religion or even Deus/‘God’ in Christianity (only by comparison to a level not attributes). This often gives him the title of the ‘High one’ the ‘Allfather’ as he is a creator God and King of the pantheon.

He is euhemerized within many Germanic cultures as a King of Troy of whom they are all descended. While the concept of being connected to Troy extremely important to many European Royals as they wanted to connect themselves to that of the dominant Greco-Roman culture. It was almost always that the Germanic royals still paired themselves in the family or lineage of Odin. (Though some used other Gods as well). Anglo-Saxon Kings such as Alfred the Great had claimed the lineage of Odin (despite being a Christian king though, as mentioned in my previous articles, the Christianity in Germania was much more akin to Christo-Pagan originally).

This is just one example of many Germanic kings who claimed this connection.

It is said that due to his connections with Magic and ascetic rituals that the Romans equivalated Odin with that of Mercury (Greek: Hermes), which has been connected to the Egyptian God Toth by Hermetic philosophers. In the Vedic sense, he has been compared to Rudra (who has Shiva is said to also be a part of a trinity). As Odin hung himself in his self-sacrifice on the World Tree, he is said to be the God of the gallows judging or observing for those who are being hung as criminals. However, it is during this sacrifice that he discovered both magic and written language (through the runes).

The Hávamál (Old Norse 'Sayings of the High One') describes his sacrifice thusly.

> 'I know that I hung on a wind-rocked tree,
> nine whole nights,
> with a spear wounded, and to Odin offered,
> myself to myself;
> on that tree, of which no one knows
> from what root it springs.
> Bread no one gave me, nor a horn of drink,
> downward I peered,
> to runes applied myself, wailing learnt them,
> then fell down thence.'
>
> —Translated by Thorpe (1866)

Odin fulfills many examples of various virtues from that of Justice, to War, to Kingship, to Fatherhood, a wandering Magician, and Miracle Worker. Here are a few religious examples of historical dedication to Odin.

The Old English Rune Poem (used for the purpose of memorizing/learning the runes) reads thusly:

> 'ōs byþ ordfruma ǽ lcre sprǽce
> wīsdōmes wraþu and wītena frōfur
> and eorla gehwām ēadnys and tō hiht'

‘God is the origin of all language
wisdom’s foundation and wise man’s comfort
and to every hero, blessing, and hope.’

—Translation by Pollington (2008)

In this, it is noted that the rune (OS) stands for ‘God’ and with Odin learning the Runes from realization during his self-sacrifice. A 10th-century manuscript called the ‘Merseburg Charms’ was found in Merseburg, Germany, which had a prayer/spell that spoke of Odin, which read thusly.

‘Phol ende uuodan uuoran zi holza.
du uuart demo balderes uolon sin uuoz birenkit.
thu biguol en sinthgunt, sunna era suister,
thu biguol en friia, uolla era suister
thu biguol en uuodan, so he uuola conda:
sose benrenki, sose bluotrenki, sose lidirenki:
ben zi bena, bluot si bluoda,
lid zi geliden, sose gelimida sin!’

‘Phol and Woden traveled to the forest.
Then was for Baldur’s foal its foot wrenched.
Then encharmed it Sindgund (and) Sunna her sister,
then encharmed it Frija (and) Volla her sister,
then encharmed it Woden, as he the best could,
As the bone-wrench, so for the blood wrench, (and) so the limb-wrench
bone to bone, blood to blood,
limb to limb, so be glued.’

—Translation by Griffiths (2006)

It is interesting to note that this spell is one that is found in various Germanic languages. Sometimes the spell uses Odin, and sometimes it uses Jesus. However, the formula for the spells can be traced to the Vedic

Atharvaveda, Hymn IV, 12 from the 2nd millennium BC. It is giving this spell/prayer direct Indo-European connection.

I haven't even begun to scratch the surface of the God Odin and his impact on the Germanic peoples, his impact on the Germanized Christianity, Esoteric rituals, and ultimately his deep connection to the Soul and Heritage of the Germanic folk. Hail Odin! King of the Gods.[xxxii]

Thursday

Thursday is Thor's day.
Old English: Þunresdæg
Old Saxon: Thunaresdag
Old High German: Donarestag
Modern German: Donnerstag.

This has been linked to a Proto-Germanic Þunras(z) dagaz where the Þ character is derived from the rune ᚦ Thurisaz which implies the word Giant and þunraz which means Thunder.

In Latin, this day was diēs Iovis the day of Jupiter. Cross inspection and comparative mythology arrive at the conclusion that due to Jupiter's (Greek Zeus) alignment with thunder and the sky, Thor became associated with this day. This resulted in some confusion regarding Thor's status within the Germanic Pantheon. This is exacerbated by the love the Germanic peoples had/have for the God. While in actuality, Zeus is head of his Pantheon and King of the Gods, Thor is the prince of the Gods via birthright but more akin to Heracles or Dionysus as he is often worshiped as the protector/savior of the people. This can be seen in the many scriptures, paintings, and drawings of Thor as well as evidence that his emblem (a Hammer or Axe) was and is worn a symbol of dedication to Thor as well as to denote belief in the Gods. Similar is done in regards to the Slavic God Perun (Baltic Perkūnas).

This is probably the most apparent and well-known Germanic God associated with a day of the week. Many laymen and non-Pagans know of this association. The deeds of Thor, as told by the Norse, are famous in

English. Aside from his father Odin, Thor is probably the most well-known Germanic God.

Thor is one of the more prominent deities listed in the Prose and Poetic Edda was written by the Icelandic historian and politician Snorri Sturluson. Listed in these tales are the many feats and achievements of the God which range from fighting against Ice giants to trolls to battling the world serpent Jörmungandr (an Ouroboros akin being) in battles that are similar to other Sons of deities such as Hercules who battled many beasts including the Hydra during his twelve labors.

In these battles, Thor utilized his famous weapon called the Mjölnir (Proto-Germanic: meldunjaz), which translates as 'the grinder' or 'the crusher.'

With his association with Storm, Thunder (Etymology directly linked to his name), and lightning as his powers, various connections to other Indo-European Storm Gods, as mentioned above, can be seen. The Vedic God Indra used a weapon called a Vajra, which is said to be hard as a diamond and with the energy of a thunderbolt. In the Persian Avestan language, the word 'Vazra' is used for the same weapon and is the primary weapon of the Godhead. In the Proto-Finno-Uralic language, 'vaśara' denotes a hammer or axe. The much like how the Hammer has become identified with Germanic Heathenry the God Thor, the Vajra is aligned to Indo religions and found in Vedic faiths, Hinduism, Buddhism, and many others. It is considered a holy weapon that is used to defeat monsters/demons and aid people towards enlightenment or communion with the Gods.

It is considered that the Vajra was interpreted as an Axe in the Slavic and Baltic regions. Speculation and research have connected the axe to Thor, where it has been theorized that Thor's weapon was originally and Axe but transformed over time into a hammer as people settled and begin to build civilizations instead of being nomadic. However, Turville-Petre (1998) states that it may possibly be connected to a broader Indo-Hittite divine thunder weapon with the Hittite word Malatt 'bludgeon' and Russian молния *(molniya*) and Welsh *mellt* meaning lightning (Turville-Petre 1998). The idea of the 'bludgeon' brings forth concepts of a club. Bronze age images attributed to Thor are similar to clubs as well. This brings the

connection to Heracles a bit closer as his primary weapon was said to be that of a club.

In modern Heathenism, the Hammer has become an integral part of everyday practice. It is worn around the neck, similar to days of old, to denote those of the Germanic or Pagan faiths. It is used as a Holy symbol to consecrate hallow ground in ceremonies with replica or ornamental Hammers being held to represent Thor. It is used similar to the Catholic 'Sign of the Cross' as a hand gesture called the 'Sign of the Hammer' performed before prayer. While there is debate regarding this gesture being inspired by Christianity and the only being mentioned in one particular saga, Heimskringla, it is argued by Thorsson (2018) in his book The Big Book of Runes and Rune Magic, that making such hand gestures was common practice and that there are several Danish Runes stones that read: 'Thor Sanctify these runes (with your hammer). It should be noted in the spiritualism of Indo-European peoples when praying or performing incantations hand gestures (*mudra*) and are common.

Here are a few more noteworthy aspects of Thor. He is often associated with Drinking and Beer as he is said to be a heavy drinker himself. These results further amplify his invocation before or during libations (*blot*).

Thor is said to fly across the sky in a chariot pulled by his two magical goats. Therefore, he is associated with the sacrifice of goats and the imagery of goats. This links Thor to other Gods such as the Slavic Dazbog during the Koliada festivals, which are associated with Yule. Yule is a time when both Thor and Odin are highly celebrated, as are many other Gods being one of the most celebrated pagan ceremonies. The Yule goat is a straw goat that is used for decoration around the Yule time.

Aside from the Mjölnir, the symbol most linked to Thor is that of the Swastika. The symbol of the swastika can be found in Scandinavia as far back as the 9th century, if not further. The Snoldelev Stone in Ramso, Denmark, is one example of a swastika on a runestone. The Swastika is possibly the most common and widespread Indo-European/Eurasian symbol that can be found throughout many cultures and is considered a holy symbol in many religions. The symbol usually represents a sun-wheel or Godly/holy power. It has been overly politized by certain groups due to its

association with the Third Reich during WWII. The Armanen 'Gibor' rune, which was also called the 'Wolfsangel,' is another form of this symbol/rune while an argument can be made for its association with Indo-European peoples and the legitimacy as a tribal or heritage symbol that is for another article.

Much like Odin, just writing a small article such as this one regarding Thor doesn't begin to unravel all that he represents. From the protector of the people, the embodiment of the warrior spirit, to a Prince of the Gods, Thor is a very important God to the Germanic peoples. Having been depicted in Bronze age art and even possibly cave painting with connections to the original Proto-Indo-European religions, there is a reason why Thor and his Father Odin are still worshipped by Heathens today.[xxxiii]

Hail Thor!

Written by Hammer & Vajra on 14 June 2019.

Friday

We now come full circle to the last day of the week in my series. This day is Friday. In the Germanic language family, the name of this day fluctuates between what could be Frigga's day or Freya's day.

Proto-Germanic it has been reconstructed as *Frijjōz dagaz*.

Old English: Frīgedæg.

Old Saxon: Frīadag.

Modern German: Freitag.

While to some who are more classically trained in myths and writings may find it confusing why two different Goddesses are listed. In more recent studies, it has been theorized that both Freya and Frigga are one in the same or different aspects of the same Goddess.

The best way to begin to reveal how these Goddesses are connected is to give a brief break down of each Goddess.

Frigga (*Frigg, Frea, Frige, Frige*, etc.) is the Goddess of wisdom and far-sightedness/Prudence. She is considered to be the Queen of the Gods (Aesir), with Odin being the King. The Proto-Germanic term frijaz has been connected to the Sanskrit 'Priya' and Iranian Avestan 'fryā,' which means

beloved, according to Vladimir (2003). Like the many others Goddess and Goddess previously discussed, there is a larger connection to Indo-European and Indo-Iranian/Eurasian deities.

According to the Norse views, Frigga is considered to be of the Aesir race of Gods while Freya is of the Vanir. This split may be connected to a larger split that can be seen in the Deva vs. Asura or Deiwos vs. Bog concept from Indo-Iranian schism that predates the Norse concepts of religion for the most part.

Frigga is the mother of the shining/pure God Baldr. She is said to often provide co-ruling when Odin is away from wondering and or provide him with Wisdom and console. In the Völsunga saga, she was said to have heard the prayers of the King, Rerir, whose wife could not conceive and passed the message along to Odin. Of course, this an interesting reflection with later concepts of Catholicism with Mary being the one to receive and pass prayers along with her blessing like a mediator.

Recent studies have shown that Freya, being seen as a separate Goddess, isn't supported outside of the Scandinavian records. For this matter, I personally would see Frigga/Freya as the embodiment of the feminine divine or Mother Goddess with the different attributes of womanhood manifesting as different beings but being associable to the one divine spouse of the Sky-father. Since it could be said that the Vanir/Aesir wars were simply political concepts linking back to religious ideologies of the past, the idea of two Goddesses on each side may just be reflections of the same Goddess being worshipped by both sides.

While Frigga is seen as older and motherly, Freya is seen as younger and more beautiful. Frigga was associated with Motherhood, blessings, and wisdom. While Freya (Freyja) is the Goddess of love, fertility (sexuality), virginity (interpreted as the Goddess Venus by Rome), and death through war (interpreted as Athena/Balon, she is known for magical practices such as practiced by Volva (seeress) and the magic of seiðr and the healing arts of midwives, she is depicted as riding a chariot pulled by cats and having a blessed cloak of falcon feathers, her husband is said to be Óðr whose name is means 'Divine Madness, frantic, furious, vehement, eager', and is a

cognate for the *Od* in Odin, her brother is Freyr (God of Male fertility, possibly connected to Lord of the Forest). [xxxiv]

Freya is also known as a Goddess of Death. She is said to have the first pick of the glorious/honored fallen warriors before Odin does where she takes them to her all *Fólkvangr*, which means the 'People's field' and is similar to that of the field of Elysium. She is said to command the Valkyrie, psychopomp maidens who chose the fallen and guide them to the afterlife. A female spirit in the Germanic sense is often used in the word *Disc* or *Dis/Disa*. As Freya is the Goddess of the Vanir, she is also known as the Vanadis. The Germanization of Christianity affirms the Disir, who are also often considered to be honored female ancestors, and the Valkyrie to form the concept of a Guardian Angel.

There can be many allegorical correlations between the Greco-Roman, other Indo-European Goddess, and of Frigga/Freya.

However, many of these were adapted and molded into the Christian/biblical Mary. This is directly reflective of the worship of Mary that is rather like the worship of a Goddess. This also can be correlated to the theme of the Father God, Mother Goddess, and the Savior/Holy Son. If a massive amalgamation of Goddess themes, concepts which were originally Christian and those of various forms of Pagan Goddess throughout Europe and even Egypt (see the Goddess Isis) all became attributed to Mary until much of what is considered folklore, ritual, or tradition attributed to either Mary or Frigg/Freya and even other European Goddess is an almost inseparable Christian+Pagan merger. Though the conceded effort was put forth by the Church to label various Pagan Goddesses as 'whore' or 'adulteress' in their efforts to disempower the feminine while converting Pagans, it is interesting to note that their Mary took on many of these features and traits and in some contexts is almost as well known and revered in Christianity as that of Jesus or the Abrahamic God.

Freya has also been connected to the word *Frau* meaning Lady in German. Various research has shown that many of the local Goddess worship of different cities across Europe were converted to that of

attestations of Mary or some form of Saint. These will be listed as ‘Our lady (place, attribute)’ Or ‘Frau (place, attribute).’

In the pagan past, the divine feminine was worshipped and revered. Not in the way of today where it has often become ‘toxic’ and harmful via the politized feminist movements, which were born as a reaction to the oppression of the feminine by Abrahamic, which are often extreme. Instead, it is widely considered that many Indo-European and other pre-Abrahamic cultures respected both sexes as they worked together in their perspective roles and attributes. Just like human females would be respected for traits and abilities that they possess and excel at, the divine feminine was revered for Motherhood, purity, peace, love, hospitality, intuition, and the miracle of childbirth, which only they can provide.

Hail Frigga! Hail the Goddesses!

—Written by Hammer & Vajra on 14 July 2019

I think it is fair to mention in this last article of the series that naming the days of the week after Gods is a Romanization in itself. Usually, the God that was considered to be inline the Roman God for that day of the week was chosen. Though it is my personal belief that having common origins in Indo-European religions, most of the importance of these Gods was similar enough. The Latin/Roman names corresponded to the Greek ones as well. These would have gone in this order. Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn.

Tannhäuser Gate

> *‘I’ve seen things you people wouldn’t believe—attack ships on fire off the shoulder of Orion. I watched C-beams glitter in the dark near the Tannhäuser Gate. All those moments will be lost in time, like tears in rain. Time to die.’*
>
> —Roy Batty as depicted by Rutger Hauer

This is a quote from the character Roy Batty in the film *Blade Runner* and ad-libbed by the actor Rutger Hauer who died this week (19th July 2019). Coincidentally, his character also died in 2019 in the story of *Blade*

Runner. Oddly enough, I was reading through Germanic folklore this week when I stumbled upon the tale of Tannhäuser.

Tannhäuser und der Sängerkrieg auf Wartburg is an 1845 Richard Wagner play that revolves around the Knight named Tannhäuser. In this story, Tannhäuser goes to The Venusberg, (the Hörselberg of 'Frau Holda' in Thuringia, in the vicinity of Eisenach), and a valley between the Venusberg and Wartburg. Here he stumbles upon a cave of wonders in the domain of Frau Venus/'Holda' who is Frigga/Freya. He is taken to a realm of sensual pleasure, peace, and beauty and loses his way there for a while.

Of course, being a Christian centered tale, when he breaks free of the spell he goes to Rome to seek forgiveness but is told that he has been cursed due to his interactions with a Pagan Goddess (most likely worship) and could not be forgiven any more than the Pope's staff could bear blossoms. In his despair, Tannhäuser returns to Hörselberg and returns to the cave, never to be seen again. It is then that the Pope's staff blooms, but it is too late to tell him he was forgiven.

It is said that the moral is that no one is beyond God's forgiveness. Of course, the Pagan moral of this story is that he didn't need to be forgiven as the blossom represented him returning home to accept his Pagan Gods and his true folk faith.

In many ways, we all return home upon the Gods in the end. No matter what we believe. A warrior seeks peace after a glorious honorable battle. Maybe Tannhäuser's gate is Frigga/Freya's realm. Maybe that is where Rutger Hauer is now.

May we seek Tannhäuser's gate. May we seek our Folk Gods.

Figure 15 Recreation statue of Mithras at Museo archeologico dell'Antica Capua

On Mithraism

There are many scholarly sources regarding Mithraism. Many are showing that not only did it predate Christianity (though both cults reached their height at the same time), they also say it had made its way to Northern Europe before Christianity. Mithra/Mitra is an Aryan Sun God who had origins in the Vedic faith. He was a part of the Persian religion and adapted as Mithras in the Roman empire Since men and Soldiers primarily worshipped him, he merged easily into Sol Invictus, the Unconquered Sun. Rome also included Jupiter/Zeus, Apollo, and Osiris, to name a few under Sol Invictus. Later Christian concepts were swapped in keeping the Sol Invictus but changing him to Jesus. The Sun imagery (Halos, the Cross, etc.) was maintained and included in the new religion of Catholicism. Interesting note- Mitra, in the Vedas, was often referred to as Mitra-Varuna. Some show Varuna may have been associated as a King/Sky God figure similar to Dyáuṣpitṛ́(Vedic Sanskrit: Dyáu ṣ pit ṛ́, द्यौष्पितृ, literally 'Sky Father'). He was considered to have given birth to or had granted life to Brahma (one of the primary Gods of the Hindu Trinity.). This is interesting as Zeus/Jupiter (Zeus Pater), and the current Latin word Deus all stem from the word Dyáuṣpitṛ́ So, in a sense, these are all interpretations of the same Sky-father.

> 'You at your birth are Varuna, O Agni. When you are kindled, you are Mitra. In you, O son of strength, all Gods are centered. You are Indra to the mortal who brings oblation. You are Aryaman, when you are regarded as having the mysterious names of maidens, O Self-sustainer.
>
> —*Rigveda 5.3.1-2*

Mithra, encouraging one to be a full-fledged warrior and purified individual. Sometimes purity requires sacrifice and dirty hands.

If Ahu is the '*One*,' is Mithra the 'One' Incarnate? (Not a Christian concept) similarly, the Allfather would be the *One*/Trinity in a platonic sense, and Odin himself would be one Incarnation of it. Tyr, the warrior, law binding God has often seen the same way though some speculate that Tyr just infers the word Deus/Dyēus meaning God.

Ahu –> Ahura Mazda –> Mithra/(Tyr) Allfather (Odin, Vili, Ve) –> Odin/Tyr –> Baldr/Thor Cian –> Lugh –> Cú Chulainn (Hypothetical)

Avesta: Khorda Avesta

Hymn to Mithra Chapter 1

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Verily when I created Mithra, the lord of wide pastures, O Spitama! I created him as worthy of sacrifice as worthy of prayer as myself, Ahura Mazda.

2. 'The ruffian who lies unto Mithra brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers could do. Break not the contract, O Spitama! Neither the one that thou hadst entered into with one of the unfaithful nor the one
that thou hadst entered into with one of the faithful who is one of thy own faith. Mithra stands for both the faithful and the unfaithful.

3. 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra. 'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra?
'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra. [xxxvi]

4. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations?

5. 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he come to us for good conscience! May he come to us for bliss! he, the awful

and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.
6. 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord of wide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda.

—Translation by *James Darmesteter (From Sacred Books of the East, American Edition, 1898.)*

Mitra/Mithraism and the Sun in its Vedic origins. (And possible influences on Christianity)

I watched a video where a Hindu lady was telling a story regarding Mitra and the Sun. She tells a folk tale that says that Mitra shines soo brightly and powerful that his wife Sangya is given a headache being near him and looking upon him. So, she decides to run away swapping with another Goddess, Chhaya, Goddess of Shadows.

When Mitra realizes this, he searches for her, but she doesn't want to live in the pain of his immense power, so her father Tvastar lessens his power to by reducing it and making it into weapons for the Gods so that the couple can live in peace. In the video, she states this could have been a natural tribal reaction to an eclipse or natural disaster.

I tend to see things with a bit more philosophical and metaphysical light, as I give our ancestors more credit than others do. She gets a few things wrong with simplistic concepts such as the bull being demonic (the bull has much more cosmic symbolism) or the reason for Mithraism in Persia (it has more to do with Indo-European migration and later Zoroastrianism than a

simple primitive sun chasing myth). Also, the folk tale is usually tied to the Sun God Surya (Hinduism), who can be inferred to be the same as Mitra, which places Mitra among the energy that created the world and seen in a Vedic trinity with Agni and either Vayu or Indra.

This is interesting seeing how the cult of Mithras was associated with a flame (the God Agni) or torch in the West and how flames are important in Zoroastrianism. Agni is associated with the God who burns and receives the sacrifices to God(s). This is interesting if you consider how he intervenes in all sacrifices, and in Christian contexts, Jesus is considered the 'sacrifice' who intervenes for all mankind, and the Holy Spirit is often seen as a flame.

It is also important to note that in the west, many of the carvings or reliefs show a Goddess and a Shining light (*Sun/Mitra*) God figure looking over the Phrygian capped Mithras. This would imply that it is Mitra/Surya and possibly Sangya looking over their child, who is the embodiment or son of Mitra (Surya). Son of the Sun. Light of the World. A Demi-God of sorts. Very similar in concept to the Christ story. As well as many stories of the main God having a child who is the embodiment of their father and the savior or helper of mankind.

It should be noted that Tvastar created many weapons, as stated, and that some say the Vajra is one of these weapons.

Another interesting note is how the dichotomy between Mithra and Varuna could be seen similarly in the Slavic Perun and Veles. Other interesting connections are the Bird (Dove)/Eagle, who is associated with Christ, Mithras, Sol Invictus, the Holy Roman Imperium, and Zoroastrians. Also, the Eagle was also a Scythian symbol. The Eagle representing Heaven and the ruler of the Gods can be seen with Zeus as well, who rides an eagle, which is one of his primary symbols.

Take away from this isn't to say that Christianity is completely a rip off of Mithraism or that Mithraism is the same ideas as Christianity. However, given the cultural influence of the Empires of India, Persia, Greece, and Rome on the Middle East and Western worlds, it isn't hard to see how Semitic faiths such as Biblical Hebrews, and Roman Christianity were heavily influenced by these other impactful cultures.

Mithraism made its way all the way to what is modern-day London. Interestingly the US statue of Liberty is said to be designed after Mithra/Mitra (*Sol Invictus*) with his holding a Torch (sacred flame) and Sun-like halo/crown.

Be it in the form of Balder, Sunna, Dazhbog, Belenus, Apollo, or Mithra; the European and Indo-European spirit will continue to be reborn each era. And in each era, they will be more resilient than the last. May our cultures, languages, and peoples be the shining star, and example for the future generations. Dies Natalis Solis Invicti!

The Parallels between Zarathustra /Mithraism and Odin (Wotan) under the guise of the Übermensch

Some say to be a man is to be strong, brave, and fearless, have an undaunted resolve, and a decisive stance on all things. While this may be a good example to strive for, even these attributes pale in comparison to the Übermensch. While the Übermensch may be a term coined and heralded by Friedrich Nietzsche, it is in concept something far beyond him. From his writings, it is obvious, at least to me, that he recognized this. Without delving into an exposition of the definition or deeper meaning behind the term Übermensch, I will, in my own words, summarize the term thusly: 'An Übermensch is a true man. A man that thrives on overcoming himself and mankind itself.' Always striving to be better, always striving to be stronger. Be smarter. Seek Wisdom and Knowledge, both of contemporary sciences, as well as the metaphysical and that of the arcane occult. Seek within oneself and that beyond oneself. Test and challenge oneself. People say 'be the best you can be.' This is an inadequate statement as you will never be the best. There will always be someone better. Even if you were to become the 'best' in a certain area, you should still view yourself as inadequate of the man you could be. The 'best' isn't good enough. Strive to be the Übermensch, the hammer sending blows of never-ending pressure to harden you to be the perfect Vajra (Diamond) of constant impurity in need of improvement. The divine within your blood. Revere the Gods but seek to be

like them in the same way as they have put forth the example, be it good or bad, so that we may learn.

The Übermensch isn't one of selfishness and solidarity. Zarathustra (from Nietzsche) came down from his Mountain, where he was one with the God (The Sun, Sol Invictus, the Trinity). He came down to bring his message to the people. However, mankind, satisfied with its comfort, stagnation, and degeneracy, rejected him. They are focused on being the Last Man. Always consuming what they are fed and doing what they are told.

So, Zarathustra changes his goal and preaches to those who are willing and able. Who 'follow me because they want to follow themselves—and who want to go where I want to go' (Nietzsche, Thus Spoke Zarathustra)? Where he wants to go is upwards towards the divine, towards ever-growing greatness. The hope here would be that these men would not only take up the mantle but would possibly continue the work. And hopefully, reach the rest of mankind, or create a new future as the Last Man dies off in its own stagnation. In the same way, Odin chooses the slain for Valhalla. Yes, it is known that Freya has the first pick, but in many ways, Odin and Freya work together as one, much like the duality of male and female within a Godhead.

Therefore, only those who are the best, who choose glory and to overcome themselves and the obstacles before they are chosen. While it is commonly said, these are those slain in battle, the concept that they are those who have lived like Odin, constantly seeking wisdom, strength, knowledge, and methods to maintain the balance (keeping Ragnarok at bay) has been floating around. As Odin sought such self-improvements, sacrificing himself to himself, constantly seeking to gain more wisdom Though Odin warns us about seeking the amount of Wisdom that he has obtained.

> A measure of wisdom | each man shall have, But never too much let him know; For the wise man's heart | is seldom happy, If wisdom too great, he has won.

This is why the path of Odin isn't for everyone. Only those who are ready and willing should join him. If quick happiness and contentment are what one seeks, then being the Last Man is what they should strive for.

Zarathustra and Mithraism

The actual Zarathustra is, of course, the prophet from the Indo-Iranian religion Zoroastrianism founded during and possibly before the Persian Empire. While I am not a monotheist by any means. There are connections that Zarathustra has with other Indo-European faiths. In particularly Mithraism. The depiction of Zarathustra used by Nietzsche and attributed to him by many artworks is often now considered to be that of Mithras as he is accompanied by the eagle and the snake. It is interesting to note that Mithraism was a widespread cult in the Roman Empire that had made its way nearly throughout Europe. This cult was a male-centered cult, with initiates who were made up primarily of soldiers.

The ideals of constant self-improvement are something that should be familiar to one who faces life and death often. It is said that the image of Mithras slaying the bull is that of the turning of time as it is often accompanied by the 12 zodiacs, and the zodiac of that era was that of Taurus the bull (this has parallels in other faiths). However, the slaying of the bull is also considered to be the creation of the universe as the bull in Indo-European faiths is often associated with the cosmic bull such as is represented by the Germanic Auðumbla which the Great progenitor Ymir feeds from before he is slain by the trinity of Odin, Villi, and Ve to create the world. In Zoroastrianism, the term '*geush urva'* means 'the spirit of the cow' and is interpreted as the soul of the earth. Though Ahura Mazda tells Zarathustra to protect the cow. Slaying the cow is more of a metaphoric concept of the creation of the world. Life ends in death, and from death comes life. This is to denote the cycle.

The Rig Veda also mentions the sacredness of the Cattle. As the middle east was undoubtedly influenced by that of Persian and Indo-European religions the God Ba'al (Worshiped in Canaanite and Babylonian regions), whose is the title for Lord (Who is closely related to Yahweh in many ways

and was worshiped on and off by the Hebrews), and the great Kujata (who holds up the world) in Arabic mythology are represented as Cattle.

Note that Zoroastrianism is a monotheistic religion. Ahura Mazda is the Zoroastrian God. Ahura is an Avestan word for Lord. The word is related to the Sanskrit word Asura. Also related is the Old Norse word áss is known in popularly in the plural as Aesir (the Gods). In other words, the idea of the cosmic beginning and creating life from death with constant focus self-improvement is what the Gods mean for our lives.

Mithras is related to *Mitra* (Vedic) and *Mithra* (Avestan). The Vedic deity is known as the eye of or light of the morning sun. In Nietzsche's Thus Spoke Zarathustra, Zarathustra refers to the Sun (God) as 'thou tranquil eye.' The word Maitreya related to the stem word Mitra. Maitreya is the Buddha who is to come and bring enlightenment to a new era. The concept of the sun returning to bring new dawn is not only one based on observation of daily life, but one to inspire a man. Not for escapism as Christian and modern 'western' Buddhism holds dear. This savior isn't to come and take away all of your strife and problems. Instead, he is the divine within you that you should strive to be. The coming or returning savior is one that is within you. The Übermensch. This is what it means to be like the Gods. This is what God('s) have planned for us.

The Vedic Mitra is the deity of Truth and Order. Order is brought from Chaos. Life from Death. The world from slaying the bull. Our future from the strides and ultimate sacrifices of our progenitors. The sun rises, and the sunsets. The seasons pass. Maintaining the balance. All of these mentioned deities were inspired by the Solar religions of the Indo-Europeans. Sol Invictus was deemed by the Roman emperor to be the embodiment of these Gods and the official cult of the Roman Empire. The Unconquered Sun. Worshiped by soldiers. Mithras was worshipped in a Mystery cult in order for this to be understood among those ready to follow. Much like those who worship, Odin must understand the challenges ahead of them as his path is to seek the answers to mysteries. In order to understand these mysteries, conquer the Last Man within, we must Slay the Bull and use its divine resources to create a new in ourselves.

I advocate a return to Mithraism in cult form. For men to strive to be better men. Stronger men. Wiser men. Well educated men. Men who challenge each other as they challenge themselves. In hopes of a better world, they put themselves through trails and challenge the world around them. Those who look to Sol Invictus was the path to glory. Who embraces the Gods (Aesir, Vanir, Devas, Asura, Ahura, Greco-Roman Deities, etc.) as those Gods of European men of the Ancient Indo-European/Aryanian peoples. Of the original Danube and Mesopotamian peoples. Are all within us. They are many. And they are One. We are many, but we are individuals. Let us challenge ourselves as men to become the Übermensch.

May you always be improving yourself and inspiring those around you.

Figure 16 Author image of Mithra in Bari, Italy.

Mithras, like Tyr, is the contract binder, law keeper, and guidance provider for warriors. Mithras is the embodiment of the Sun. Slaying the Cosmic Bull to symbolically create life as he is followed by the 12 Gods

(Zodiac) and looked upon with blessing from his Father and Mother (Sun and the Moon/also sky and earth) the balance of Order and Chaos.

Mithra-Varuna/Perun-Veles/Odin-Loki/Thor/Hercules-Serpent. This statue contained a lot of positive energy within it that I could feel being a part of as I offered my prayer. Mithras leads to self-improvement. May Mithra guide us. Hail the Solar Gods!

Odin

> Odin in Völuspá Stanza 17
>
> ‘ Ǫnd þau né átto, óð þau né hǫfðo, lá né læti né lito góða. Ǫnd gaf Óðinn, óð gaf Hœnir, lá gaf Lóðurr ok lito góða.’
> ‘Spirit they possessed not, sense they had not, blood nor motive powers, nor goodly colour. Spirit gave Odin; sense gave Hœnir, blood gave Lodur, and goodly colour.’
>
> *—Benjamin Thorpe translation*

Like Odin, Hoenir and Lodur or Odin, Villi, and Ve, Shiva (Ruda), Brahma, and Vishnu are seen as a Trinity (त्रिमूर्ति /Trimurti) and keep the balance of existence.

A bit of Personal Gnosis and spirituality regarding Odin and Shiva: often, through comparative Indo-European spiritual studies, Rudra (Shiva) is directly compared to Odin. This being his mixture of wandering asceticism and warrior destruction spirit, place in a trinity, and often worshiped as the supreme being above Indra (Thor). While Odin is associated with Berserkers whom it is speculated through means of rituals and entheogen come into full *Odr* (Ecstasy of Madness/Sometime of Wisdom) and would channel Odin (sometimes other Gods) in battle. Rudra is associated with the Marutas (often called the Rudras), who are battle deities who ride the storm, much like Odin’s wild hunt and Einherjar. The mythologist Georges Dumezil had attested to this as well. They reside in the North and ride Golden chariots.

Odin is said to be worshiped for magical purposes for magics of Galdr and Seidr used by those who perform ritual that is almost Tantric, Mead, mushrooms, trances, runic rites. Rudra/Shiva is worship by various mystic Shaivite groups as well as the Aghori Sadhu, who perform various mystical tantra rituals with him as their tutelary deity.

Within many studies, it has been speculated that the Goddess Frigg (Frigga) and the Goddess Freya are different aspects of the same deity. Frigga being the divine Mother (possibly earth mother) of the Gods and queen of the Cosmos (Heaven), while Freya is the mystical mysteries of womanhood and destructive warrior spirit of the feminine/Chaos. In some ways, this may line up with Shakti, who is the motherly creative embodiment of Shiva but is said to be identified with Parvati, who is Shiva's wife and often the core Goddess (Devi) of whom other Goddesses emanate from.

Shakti's most powerful and destructive form, which protects the Dharma, is called Kali. Kali is seen standing on Shiva as she is an extension from him, and he allows her to do her duty. She slays demons and represents both the feminine grace of a mother Goddess at the same time she performs battle and destroys in the name of Dharma. In this same way, Freya (Frigg) is allowed to have the first pick of the fallen Einherjar taken to her land of Fólkvangr, and she appears to have major control of the heavenly host maidens and Psychopomps, the Valkyrie. In the end times of Ragnarok, these warriors will fight alongside others, much like how Kali is said to be associated with the final destruction of the ages in the *Kali Yuga* or the age of Kali.

Kali is often worshiped in Tantric Shaivism, much like Freya is worshiped in Odinic or Heathen religion. Both associated with mysticism (Seidr/Magic) and combat, as well as feminine sexuality.

Interestingly there are groups who worship Shiva and Shakti as the same being or extensions of the same. Some place one above the other. But the supreme and father and mother are very important and seen as the heads of the pantheon in these traditions. [xxxvii]

> Rig Veda 2.33.9 'With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations: The strength of Godhead ne'er departs from Rudra, him who is Sovereign of this world, the mighty.'
>
> *—Translator Ralph T.H. Griffith*

Figure 17 Dharmapala wooden carving at Shibamata Taishakuten, Tokyo

Esoteric Buddhism, Shiva (Odin) and my Personal Walk

Continuing my focus on Odinic Shiva's relationship, I'll delve into an esoteric Buddhist interpretation of Shiva. There are certain Vajrayana

Buddhist deities that are directly associated with Shiva; these are the five Wisdom Kings whom I speculate are all different aspects of Shiva pulled into Buddhism. I will go one by one and speak slightly to each of them. The Sanskrit word will be mentioned first with the Japanese version in parentheses.

Figure 18 Vajra, Acala, and two Heavenly Kings.

1. The God Acala (Fudō Myō-ō) is widely worshiped in Shingon and Shugendo forms of Buddhism in Japan. In iconography, He is often seen with a dragon, similar to the snake that Shiva wears around his neck and is meditating like Shiva. His skin is the divine blue of Shiva. While the sword he holds is to cut through lies and falsehoods, he holds a robe to reign in all temptations and distractions the worshiper may experience while meditating or performing a ritual. Acala is sometimes said to be a Buddhist incarnation of Shiva. Like Shiva or Odin worshipers, monks (*Yamabushi/Shugenjya*), performed Tantric ritual and were associated with combat and defending the dharma.

Possibly less extreme than Ahgori, Berserkers, Marutas, or Einherjar but were associated with war and physical and mystical rituals. Like Shiva, his worship has spread widely and is sometimes seen as a focus among Vajrayana Buddhists over the Buddha himself.

Some artwork will depict Acala either squinting his eyes with one more than the other or having one eye closed. This isn't a purposeful nod to Odin but may come from the same spirit of an eye of wisdom.

2. The next form would be that of Trailokyavijaya (Gōzanze Myō-ō) Whose iconography could be explained as that of a male Kali while there might be a slight anti-Hinduism interpretation of his appearance, as he stands upon Shiva. It is interesting to note his standing upon a praying Shiva is similar to that of Kali. Both could be seen as protective and wrathful aspects extending from Shiva. He has three heads and multiple arms, one containing the Vajra sword of Fudo, one a vajra bell for awakening, and bow and arrow (like Rudra can be seen with) in another with Shiva's Trisula and the last hand. He is said to be the King of knowledge and pushes the practitioner to overcome greed, hatred, and ignorance. His skin is blue, and he has a third eye, much like Shiva. Though possibly meant to be a parody of Shiva, this his three heads (though he can be seen with more), he is like the trinity Braham wrathful version of Shiva.

3. Next, we have Kundali (Gundari Myōō). He is depicted with blue skin like the rest but with more Shiva iconography in his many hands. He has the snake, much like Fudo's dragon and Shiva's serpent. He has the Vajra, and he has the Trisula. However, he also has a wheel of Dharma, which may be thought to be a Buddhist icon but is a pan Indo-European symbol and especially Vedic. His third eye is open, much like Shiva. He is the despiser of Amrita or Soma. A sacrificial drink of the Gods that is seen throughout Indo-European traditions in different forms as the connection between Mankind and the Gods. Especially in the Germanic regarding Odin and Mead.

4. *Yamāntaka* (Daiitoku Myō-ō) is the fourth Wisdom king. He is the Lord of death or conqueror of death. Often seen to be a Buddhist incarnation of the God Yama, who is the keeper of the underworld. His iconography is rather similar to the others as he has various Vedic weapons and Shiva imagery (Trisula, snake, third eye, etc.).

He, too, has blue or black skin like the rest. He does, however, have additional imagery of Shiva, and that he rides upon a White Cow. Shiva's Bull is *Nandi* and guards Shiva's abode. He is connected to Shiva and is

said to be wise in his how way. Usually, Shiva temples have him outside looking towards the temple. It should be noted that various Japanese temples and even Shinto Shrines show him as well. He is usually petted for good luck or healing.

5. Lastly, we have *Vajrayaksha* (Kongōyasha Myō-ō) while he may not seem to be as distinct as the others, simply standing on two lotus blossoms with the same weapon iconography as the rest. It is important to note that he contains the necessary Shiva like Imagery and is said to be the slayer of evil or demons.

Most of these Wisdom Kings are seen wearing animal skins, much like Shiva does. Each of these five Gods is adapted into Buddhism as aspects of Different Buddhas, but their imagery harkens back to Shiva to the point where it is apparent that they are still paying homage to their source religion that Buddhism originally stemmed from. As controversial as this may be to say. While each of these fives from the womb realm and protectors or 'wrath' aspects of 5 Wisdom Buddhas who are deities that are similar to a Monist take, their own individual beings but aspects of Buddha-hood and enlightenment itself.

Each Wisdom King also guards a cardinal direction:

North: Vajrayaksha
South: Kundali
East: Trailokyavijaya
West: Yamāntaka
Main God/Center: Acala

It is also said that Shiva has five forms. Sadyojatha, Vamadeva, Aghora, Tatpurusha, Ishana. These represent the five elements of Earth, Water, Fire, Air, and Ether (Energy), respectively. There are incarnations of Vedic Gods associated with each form, which could be broken down into their own worship just like the Wisdom Kings. It is these reasons why in my synchronicity of Vedic and Heathen spirituality, I have taken Shugendo into my personal walk (as I was and am a follower of Shugendo first before Heathenism) and see these Five wisdom kings as extensions of Odin/Rudra

(Shiva). With Acala being the primary representation. May the wrath of truth guide you to wisdom!

Third Eye/Divine Eye

US Treasury and the Dollar have the phrase '*Annuit cœptis*' Meaning 'Favors our Undertaking.' This comes from Virgil's *The Aeneid,* where Ascanius says 'Iuppiter omnipotens, audacibus adnue coeptis' which in English is 'Omnipotent (All-powerful) Jupiter, favor [my] bold undertakings!'

This phrase is accompanied by the Eye of Providence, often called the 'All-seeing eye.' An eye that watches over mankind in the form of a triangle (seen on top of a pyramid but not always). This can be interpreted as the '*One*' from the three within a Trinity. This Trinity is a pan Pagan (and often Indo-European) belief of which became the 'Father, Son, and Holy Spirit' in Christianity but can be seen as Jupiter, Neptune, Pluto. Shiva (Rudra), Vishnu, Brahma, with the *One* being 'Brahman.' Odin, Villi, Ve. The triple deity of Lugh.

This imagery is also seen within Alchemy, such as the 17th-century wood carving, which has 'Quo Modo Deum,' Meaning this is the way of God. It is also referred to as the Eye in the Sky. An interesting connection is a song and Album by the *Alan Parson's Project* called '*Eye in the Sky,* ' which speaks of an omnipresent ability and uses the imagery of the eye of Ra 'Aten.' Some mythological studies have shown the individual rays of sun coming from Ra's eye are the aspects of Ra or the individual Gods. (The eye of Horus is often seen similarly and used interchangeably) Usually, these Gods are interpreted as seven, which goes in line with the seven Gods of each day of the week and the primary Yazata in Zoroastrianism who emanate from Ahura Mazda. This would correlate to the Persian influenced seven Angels of Judaic worship and later Christian adaption. These Angels being correlated to as Gods or emanations of God.

Ahura Mazda is depicted as a Shining being in the Sky from which 'Light' and 'Good' come from. These are a trinity of 'Good Thoughts, Good Deeds, Good Words.' The Germanic God Odin has one Eye closed of

which he traded for great wisdom. Often people associate or depict this eye or eye socket as ‘Shining.’ While some argue it isn’t accurate. The symbol most often associated with Odin is three triangles interlocked. Esoterically this could represent the nine worlds. However, it at least represents the number three.

The Irish Balor is said to have a large eye on its forehead of which, when opened, unleashes destruction. The Solar hero who defeats Balor is Lugh (often seen as a trinity God), who performs a dance with one eye closed during the battle against Balor. In Greek faith, the Graeae were three old women who shared one eye among themselves and watched as fate unfolded.

The ‘Three’ are comparable to the Germano-Norse Nornir (Norns), the Greek Moirai, Slavic Sudice, Baltic Laima, and her sisters, Kārta and Dēkla. Hecate and the Celtic Morrigan are also similar Goddesses.

The connection could be made between these Goddesses and the Goddess Lakshmi and her three incarnations of Sri Devi, Bhudevi, and Nila Devi. Within this, the Trinity aspect of ‘God’ can be seen in divine female form as well. In Alchemy, the Triangle alone is often seen without the eye and is used to represent the power magnification or pervasive energy of the divine.

In India, the Bendi (Red marking on the forehead that can be either tattooed or placed ceremonially) represents the Third eye. It is often associated with Shiva though he isn’t the only God with three eyes.[xxxviii]

In Buddhism, there are also Gods and Bodhisattva depicting this eye. Training specifically to open the metaphysical aspects of this eye has been documented as being performed by certain groups.

The third eye on the forehead is where the pineal gland, responsible for light sensitivity, resides. This is interesting with the association with Light and the Sun. According to Dr. Rick Strassman, this Glad is responsible for the creation of DMT (dimethyltryptamine), which is an entheogen or Psychoactive substance.

It has been theorized by many that the ritual usage of psychotropic drugs throughout history has been acting striving to open this gland and be able to speak to or receive the frequencies of the divine. In meditative breathing,

when one breath through the nose, the air first goes upwards towards the same region speculatively. Within this speculation, meditation and Chakra would be easily interpreted as being related.

Ultimately this may seem convoluted, but the goal of this writing is to show not only the pervasive Pagan spirituality that was adopted by Abrahamic faiths but the largely interconnected beliefs of the divine and how to reach its presence. Always be seeking Wisdom and Knowledge.

—Written by Zach Gill 16 MARCH 2020

Zeitgeist **Fallacies**

In regards to famous *Zeitgeist* video that has been used to debunk Christianity and, in turn, Christians have been able to use some of these falsehoods to try and disprove 'all paganism' *Zeitgeist* getting a few things wrong doesn't take away from other similarities or the similarities that are true. In this post, I will address two of the many Gods that *Zeitgeist* mentions and compares to Christ.

Dionysus

Zeitgeist Claims: 1. Dionysus was born of a virgin on December 25th 2. He was a traveling teacher who performs miracles 3. He was called 'holy child' and placed in a manger 4. He turned water into wine 5. Was known as God of the Vine 6. He rode in the triumphant procession on a donkey 7. He was a king that was ritually killed and eaten in a Eucharistic ritual 8. He rose from the dead on March 25th 9. He was depicted as being hung on a tree crucified 10. He was called King of Kings, God of Gods, God's begotten son, savior, redeemer, anointed one, and the Alpha and Omega 11.Has the same trial is Jesus

Dionysus: 1. Born on the 25th is irrelevant as even Jesus wasn't born then. It was an established date to synch a lot of different religious practices around the solstices at that time. He also wasn't born of a virgin, but it was a divine birth. His father was Zeus, and his mother was *Semele*. The 'virgin' thing is primarily a Christian concept to make it seem like their God didn't have relations with Mary. God (Sky father figure), having relations with a

human/mortal, is very common in Indo-European Faiths. Hera targeting Dionysus and Zeus, saving him (by sewing his body/remains to his leg until he was reborn…. kind of like being rejoined to God…which is similar to Christ) is similar in many aspects to Heracles. Both are heroic savior figures (literally rescuing and aiding people) that predate Jesus. The divine savior being sacrificed and reborn or coming again is an Indo-European concept, not particularly a Christian one. Virgin births aren't uncommon for leaders of Rome when you take, for example, that Romulus and Remus were virgin births.

2. Him being a wondering teacher is a universal truth primarily for Indo-European and Aryan faiths. Many of these were well established before Christianity and could have been seen as competing faiths during the rise of the Christian cult.

3. Facts regarding his being born in a manger are indeed false. But the manger concept in Christianity is just a political ploy to cuck Zoroastrianism and Mithraism by making Magi bow to another God. This is another way to have control by merging other similar concepts under your new concept. Any miraculously born Child or Demi-God could be called a 'Holy Chile.' This applies to the Buddha as well as many Indo-European figures. Therefore Irrelevant.

4~5. Yes, Dionysus is considered the God of the vine and the God of wine. Turning water into wine is referenced. He and his Roman equivalent Bacchus are worshiped as Gods of the winery and wine.

6. Yes, riding a horse is a way to symbolize a king or general returning victoriously to the people. If the Bible is taken a myth, then it follows this concept primarily as a device to meet that motif. I personally couldn't find any references myself to Dionysus riding a horse. Though riding a Panther in various paintings. Paintings of Bacchus have depicted being drawn in on a horse. Both with a hero's victorious return style procession. Technically these Gods are the same. This is often known as The Triumph of Bacchus.

7~8. He did rise from the dead. Most of his ascension into heaven is something focused on by Orphism and Mystery religions. No, the crucifixion on a tree appears to be a fabrication. Though he is obviously sacrificial as being sacrificed by Hera in this aspect, though being the God

of wine, an offering of wine to him, similar to the Eucharistic and many other offering rituals, wouldn't be uncommon.

9. His rebirth is a major reason for the worship of Dionysus in the mystery religions. Dionysus has also been referred to as Zagreus in this context. The Title of Zagreus is one that denotes the highest God or the Highest. Dates on these are after Christ at around 200-300 CE. But also around the time of the council of Nicaea 325. Meaning both could have been competing conceptually and doesn't give any credence to Christianity either. The other titles are not apparent in reference.

10. Truth Dionysus trial is something more akin to Heracles trials in proving himself as divine per The Bacchae. A better argument would be the comparison to Jesus' trial and the Buddha's, which is almost identical.

Mithras

Zeitgeist claims regarding Mithras: 1. Mithras was born of a virgin on December 25th 2. Mithras was a traveling teacher and performed miracles 3. He had 12 disciples 4. He sacrificed himself for World Peace 5.Was buried in a tomb and resurrected three days later on Easter morning 6. His followers were promised immortality 7. He was called me Good Shepherd, Savior, Redeemer, The Way, The Truth, and The Light 8. His holy day was Sunday, and his followers partook in the Lord's supper every week.

Mithras is an Indo Aryan/Vedic deity. Studies have shown that Mithra, Mithras, Mitra, are all referenced from the same deity and predate Christianity, as does the cult established in the west. Mithras/Mitra being a solar deity is also more akin to how Christianity took to the Sol Invictus concept, which ended up lumping a lot of various faiths together, all of the Solar deities of various faiths in the area.

1. Mithras was born of a rock. Can this be seen as a virgin birth as per the Christian definition? No, that is a stretch. But it is obviously a divine birth. Being born from a rock is more akin to the primordial egg or cosmic egg idea. Mithra being worship on the 25th during the solstice is a common concept even in Zoroastrians who do worship Mithra. Being a Solar deity, this can be inferred as the birth of the sun, as is paralleled in many solar faiths. In truth, this allies with Sol Invictus. Celebrated on Natalis Invicti, which is the 25th of December.

2. Mithraeum paintings do depict Mithras traveling, teaching, and blessing people. This includes farming and livestock.

3. Mithras had 12 disciples, is the 12 signs of the Zodiac. If Mithras is the sun, then the 12 signs of the Zodiac would move with him. However, 12 primary gods in a pantheon is a very common motif in many religions. So, in this, the myth of Jesus would be considered just following suit/par for the course.

4. As far as I can see, there is no evidence of Mithras dying. Except that he represents the sun. The sun dying during winter and being reborn as spring approaches a pan Indo-European/Solar cultural concept. Mithras

slaying the bull some may consider savior like. However, it is more akin to the creation of the world in many beliefs (Slaying of Ymir, Cronus, etc.). Though it is an act of blood sacrifice, which is exactly what Jesus represents. Also, slaying the bull has been theorized to be the slaying of the Era of Taurus, which would represent the coming of a new Zodiac (for the time), which would be similar to what many theologians have said regarding Christ and fish imagery.

5. Mithras wasn't buried in a tomb. This may be a reference to his worshippers gathering in a tomb-like cave. A resurrection of the Sun after the Solstice is, as stated previously, a common motif. Nothing particularly in this address, Mithras himself.

6. Not exactly. Enlightenment is what all Indo-European Solar deities, teachers, and sky figures promise. If you apply these to a better rebirth (reincarnation) or an improved standing with the Gods (better afterlife), then technically, this is no different from Christianity, of which claims of immortality don't really apply as one still dies and transverse to another state of being.

7. Most of these don't apply but are basic concepts regarding the sun. However, he was called the Savior in the recital of a catechism found in Egypt. The depictions in the Mithraeum will also make it easy to infer that he was a savior figure bringing aid to the people. Primarily being worshiped by the military, it could be inferred that he would be looked to for guidance and protection.

8. Yes, according to this book, Antonía Tripolitis (2002). Religions of the Hellenistic-Roman age. He was worshiped on Sunday and was prayed to three times a day. While I cannot vouch for this validity, worshiping a solar deity on the day of the sun makes sense. Worshiping the Hebrew Gods or his incarnation (Jesus) on any other day than the Sabbath (Saturday) seems off, which points to this being a possible influence for Christians. Studies have shown that those who gathered in the Shrines to Mithras did have a ritual meal together. However, having a meal at a gathering, even a religious one, was common during that time in Rome. Regardless no myth or spirituality will match up exactly. However, this does go to show that there are a lot of mythic motifs that were in religions of the time, especially Indo-

European ones, of which predate Christianity or were being practiced during the official creation of Christianity.

In my personal belief, Christ isn't original. Instead, whatever might have been associable with a historical figure is dwarfed by Romanized religion. The church that was established mixed many elements from European Paganism and, as it spread, folk religions. I will present the question to any Pagans reading. Are there not some representations of perennial truth and paganism that is found within Christianity that can be respected or reclaimed? I challenge you to find what is hidden Paganism within Christianity and reclaim it. That doesn't mean converting, or expecting them to not still consider you to be in cahoots with 'Satan' but to understand where their faith came from and that yours never truly 'died' as they say it did. For any Christians that may be reading, I challenge you to analyze the concepts within your own religion and realize how much of it is actually Indo-European Paganism and folk religion.

Is Sol Invictus Semitic?

I had a conversation with someone who informed me that Sol Invictus wasn't European/Indo-European because the deity was utilized to encompass another solar deity called Elagabalus—stating that Elagabalus was the favored deity of the Roman Emperor of the same name also known as Heliogabalus. While it is true, this Emperor (*Marcus Aurelius Antoninus Augustus*) was from Syria. This does not make him non-Indo-European. The name of the deity does have Aramaic cognitive. This, too, does not make the deity non-Indo-European. The position the individual took was that Sol Invictus is, therefore, Semitic in origin. While I understand where their interpretation comes from, I tend to disagree. I'll make my rebuttal with this, but I don't claim to be an expert. First, Syria had a lot of pre-Arabic cultures. Yazidis being one of them. Even today, Yazidis have practices that are considered to be connected to Mithraism, which is probably why Sol Invictus easily encompassed and incorporated it.

I see most Aryan/Indo-European religions as synchronisms and cultural interpretations of one another. Most Gods in the Arabic city of Emesa, in

Syria, had Semitic names. The deity's name has been considered Semitic in origin; however, there was a study that states it was possibly a Hittite God. The Hittites were considered Anatolian, which is a branch of Indo-European. None of this so far makes this deity Semitic in origin just adopted into the synchronicity of the Roman religion and Semitic religion of whose territory they possessed via Empire. The area of Syria doesn't equal Semitic by default. Since Syria had a history with the Yazidis and even Zoroastrianism, it is possible that Elagabal is similar to Mitra and Indo-European and Vedic deity. Mithras, Elagabal, and the like are Solar personifications, much like Apollo, Helios, and to some extent Dyēus Phter. While it is true this God was worshipped by Marcus Aurelius Antoninus Augustus, Sol Invictus was not. Elagabal was incorporated in Sol Invictus as a method of Roman Synchronization of the Empire, which is exactly what Elagabal was used as prior to Sol Invictus. The Roman Emperor was making an attempt to have a union of Roman and Syrian religion during this time to bring his own imperial deity and assigned devotions, which he put above tor equal to that of Jupiter. Elagbal becomes the Solar deity that represented the Imperium in that region, and relics were brought to the Elagabalium shrine.

The rites of Jews, Samaritans, and even Christians were incorporated during this time. However, this just shows how much of European religion that the Emperor incorporated into his cause for unity. Similar to what is done with Sol Invictus later. The argument could be made that this is based on a Perennial truth and worship of the Sun. Something that isn't uncommon worldwide but is particularly present in the Indo-European and Indo-Iranian traditions. Which is my claim all along that Sol Invictus is just a greater representation of the One, the Sun, and Dyēus Phter. Being made to include another cult that exists which was started in Syria doesn't equate Sol Invictus to being any less European nor not Indo-European, as is apparent above.

What people need to realize is that Mesopotamia, Babylon, Canaan, and the Hittites, as well as Danuban cultures, influenced a lot of people and each other through history. Their influence on certain Indo-European traditions doesn't equate to a tradition being corrupted or impure. A lot of

what makes up Christianity is founded on Indo-European and European Paganism. The same with the Judeo influence on Christianity as when taken to its root, Judaism is founded on Canaanite, Egyptian, and Hittites Paganism. This also applies to Islam.

I support the reclaiming and rediscovering of folk culture, and Paganism found within the three major Abrahamic religions in order to establish a more solidified and commonplace idea of Paganism. Especially Indo-European Paganism. As the saying goes, ‘Be careful not to throw out the baby with the bathwater.’ Just be careful not to get caught up and distracted with the parts of their teachings, which are meant to defeat us, doom us, and enslave our minds. That being said, in regards to the Vedic Heathen concept, it would be best to search that which is not Abrahamic first in order to discover in-depth concepts of Indo-European but do not dismiss that which is found in Christianity just because it is similar or adopted by them.

In Regards to Michaelmas

An analysis of St. Michael and possible connections to Mithras.

Mitra/Mithra comes from Vedic India/Persia originally. That is undeniable and unavoidable for anyone who is series in finding more information than the small amount found in the remains of the roman empire. This religion only spread to Rome through Persian and Indo-European influence. That is like being a Christian but not reading accounts that don't take place in Europe.

The theory/study of the interconnection of Indo-European religions and their influence on one another is not only very sound but very evident. Any deity from the same family tree but from another culture will be adapted differently from region to region to make that God more akin to their own. Yes, there are more Orphic/Neoplatonist and even Gnostic concepts and imagery surrounding the Roman Imperial integration of Mithras (With beings such as Phanes and Cosmic egg concepts); however, there are also other Persian concepts as well. For instance, the animals that appear all have certain types of connections. It could be said that they have imagery taken from Hades and even the *Cult of Nergal* (possibly related to Hades as well). Greek philosophy was heavily influenced by Persian philosophy, and vice versa, this is undeniable. This is further amplified by the Greco-Indian Kingdoms, which resulted in a trade of ideas and the formation of Greco-Buddhism and a Greco-Hindu concept. Concepts of the Gods from Greece were often adapted wholesale into by the Romans. This includes all of the region's influence that became the Greek faiths as we understand them. Faiths that were heavily influenced by their interaction from Persia as well as possible from their Trojan origins, which would also be Indo-European with Anatolian/Hittites religion influencing it there. The Armenians themselves have a native spirituality, which mentions Mithra in some form as well. Indo-European faiths have various adaptions of the same concepts; some say that even Lugh and Tyr may be connected to the Oath God in general, but that could be just theorizing. Ultimately one has to look towards using Persian or Indian concepts to further flesh out or see a larger

picture of Mithraism, but each should apply Mithras within their own Cultural and Tribal flow. There is no reason to add Mithras if you have Lugh, who fulfills a majority of the Mithraic concept. However, seeing Mithras as Lugh is acceptable in the Indo-European comparative faith promoted here. Some want to focus on Roman Mithraism by itself and are welcome to. However, I will continue to see the interconnections between Persia and the west as well as what I see as Obvious connections between what became Christianity and its adoption of Sol Invictus/Mithras and other similar cults. This includes analyzing the possibility of connections between the Jewish Angel Michael and the Christian iteration of this being/Saint.

Ahura Mazda—> Mithras

El—> Elohim (Michael as a member of the heavenly Hosts and one of primary)

Both Babylon and later Persia had strong influences over the Jewish culture as they fell under their domain/rule. This undoubtedly would have an influence on their writings and views of God/God-like beings. For the many Christians, today (29th September) is the day of Michaelmas or Feast of Saint Michael and the Angels. Michael is celebrated for his defeat of Satan during the war in heaven.

In Scotland (particularly the Isle of Skye), many events and celebrations that were done during Lughnasadh were changed to this day. (1) Lughnasadh is a Celtic harvest festival held a month prior on the 1st of August between the Summer solstice and Autumn Equinox. This is in celebration of the God Lugh (Lugus), who is is often depicted as a triple deity who defeated the Fomorian Balor (Balor of the Evil Eye). During Lughnasadh, there is usually dancing, and a Bull is slain/sacrificed. This could have possible connections to the Slaying of the Bull by Mithras as well. Eras change during the slaying of the bull and the defeat of chaos. Both Gods are considered Gods of the Oath and Lords of the pasture.

In the Mithraeum, the Lion headed figure who seems similar in depiction to the Orphic God Phanes is labeled as Arimanius. This has been considered to be connected to the Zoroastrian demon Ahriman. Ahriman often seems to operate as a sort of Demiurge to distract people from Ahura Mazda (similar to how some view Satan). Phanes is said to have been born

from a Cosmic egg and is depicted twined with serpents just like this Arimanius. The Egg is to represent Time or the Titan Chronos (Saturn). Ultimately Chronos is slain by Zeus; however, according to other views, his scepter is passed down in precession to other Gods before this. The depiction of Phanes or Arimanius may show a precession of the Gods in order to give Mithras a prestigious lineage in the Roman motif or to depict his slaying of the Bull as defeating the Demiurge and Time itself to rotate the Eras to the next phase.

Michael is also often depicted as defeating Satan in the form of a Serpent/Dragon. This is very important as in many European and Indo-European faiths, the defeat of a Dragon of Chaos is depicted as the rising of a God or Hero to Kingship as well as implications of the changing of an age.[xxxix]

Many view the current age we are in as one where Chaos as prevailed and look to figures and Gods such as Michael, Lugh, Tyr, Thor, Heracles, Mithras to give them strength and hope for the future and a return to more balanced era.

On Tengrism, Turkic peoples, Mongolians, Steppe peoples, and China

Recently I have been researching the Turkic, Mongolian, and Steppe religions and peoples and their relationship to or possibly being members of Indo-Europeans. While we can objectively say that the Turkic language groups are not considered from the Indo-European families, they indeed did have interactions with those families throughout history. These languages are considered Altaic and include Turkic, Mongolic, Tungusic, and sometimes Japanese and Korean. Different Empires and 'hordes' spread these languages throughout large areas of Asia and Europe, causing some confusion for those tracing it back.

These primary source regions have been home to Scythian and Saka, Tocharians, Turkic Kingdoms, The Göktürks, The Originally Buddhist Ugygurs, Ottoman empire Islamic caliphates and of course the people we call the Mongolian. This may seem like a grab bag mix of Indo-European and Turkic peoples. It is just scratching the surface of a deep history that is often overlooked, villainized, or downplayed. The genetics of these peoples is sometimes defined as Turkic, but it contains Indo-Iranians, Alans, Germanic tribes, Huns, Khazars, Kurgan, and other Caucasian groupings as well as Siberian and Mongol peoples.

There are studies that have shown references to Genghis Khan (Temüjin Borjigin), the first great Khan being of Saka, Tartars, or Ashina clans. All of these have heavy Indo-European influences. Genghis did have a treaty with the Tartars at one point. It could show how Buddhism was received in

Mongolian regions through the Saka clan, which it is said Siddhattha Gotama was a prince of.

While Turkic, they have their own distinct identities and groupings now, it is easy to see how their genetics, language, and traditions were influenced and merged with that of Indo-Europeans.

This can be very easily seen in their religions and spirituality.

Mongolian Folk Buddhism

While Mongolian Buddhism is closely tied to Tengriism, its sources often come from another local steppe Buddhist and have a rather strong Indo-European connection. The stories of the Gods and the practices around them easily compare to those of the Scythian and even Germanic and Celtic peoples of the west. Often these deities are listed as a form of Tengri to the Mongols. Interestingly the Ten in Tengri has also been associated with the Chinese (天). I speculate it to be connected to the *D* in Deva and the *T* in the God Tyr.

Tengrism

Tengrism is the worship of the Turkic Sky God Tengri. It is a tradition that is heavily shamanic/animistic focused along with ancestor worship. Much like Indo-European religions, the Heaven/Sky father (Tengri/Tenger Etseg) and the Earth Mother (Eje/Gazar Eej) are primary deities or aspects of Tengrism. According to some Altaic etymologists, the word Oath *T`aŋgiri* could be used as God as well. Speculatively this is interesting seeing the Sky God Tyr is considered the Oath God as well. This would be a distinct connection to the Indo-European Sky father, Dyeus. It is said that Blue Sky '*Tengri*' joined with the Earth (Goddess) to create humanity and life. Other Gods, spirits, and even demonic entities stem from this creator as well.

Horse Worship

Much like the Scythian, the Mongolian Buddhist and Turkic Tengrist had the adoration of the Horse and rituals with horse sacrifice. Taming of the horse and associating it with the Gods may be a steppe people's trait because of the usage of horses on the plains, but it is also one that ties closely to Indo-European people who tend to bring horse culture with them as they spread out—for example being bringing of horse culture and taming to the Americas.

Shamanism organically seems to ties all of these traditions together. The Mongolian Tengrist and Buddhists were very Shaman focused. It is interesting that we see Scythian peoples of the region who have have a similar Horse religion, tattooing, and shamanistic practices. When modern Norse/Germanic and Celtic pagans try to bring back shamanism and tribal drums and music into their practice, it seems oddly fitting and a subconscious return. It has even been said that shamanism is to have found its way into the forms of Islam within the regions and is often classifies under Sufism.

Another common spiritual denominator within Indo-European religions that connects to the east is that of throat singing. (Though it may be found elsewhere). During WWI, the Germans were often called the 'Huns' by the opposing side. Nowadays, The depiction of the 'Hordes' of the East and the even the various Steppe peoples who lived and still live there have been manipulated by China. (From the way the Khans are depicted to how the Chinese owned media reports) In our openly Chinese ruled economies and society, we allow them to downplay and demonize the peoples of this region. (as terrorist or evil monsters via Mulan). Many of whom are related to those of the west. They are putting us against each other. Uyghurs may be Islamic today, but they are only Islamic in the same way as the west is Christian. Steppe peoples of these regions represent true diversity. Mongolians, Caucasians, both Turkic and Indo-European. We allow China and others to tell us what to think of them. Within the scope of Indo-European traditions, these people should be remembered as well.

True diversity among commonality. What is worth fighting for.

Cuneiform is one of the oldest written languages along with the art of regions. People associated it with various middle eastern countries;

however, Indo-European people such as the Hittites, Hurrian, Mittani, and Persians wrote with it as well. There are various groups also associated and various peoples whom we consider different ‘Ethnicities.’ Many of these people groups were engulfed in the growth of Islam up through the Ottoman Empire until today, just as their European cousins were engulfed by Christianity. The Concept of Indo-European, in my opinion, doesn’t just mean a family language, but various related cultures, religious interpretations, and ethnic groups, all of whom are often cousins if not brothers. Pinpointing their origins is a topic of constant debate. However, most believe it to be Eurasia areas and or Ancient Anatolia along with Ancient Greek. If one wants to fully understand Indo-European faiths and culture, one must also analyze the most ancient bearers and birthers of this culture. Those who want to shout ‘Valhalla’ but have no desire to learn about Svarga and Ahura Mazda with relation to Asura, Aesir, and Ansuz are missing a complete understanding.

Those who speak of Druids but don’t want to acknowledge Brahmin, Magi, and Oracles are selling themselves short. Those who worship Mary, who cannot understand how she is a created stand-in for both the Mother Goddess and Mother Earth, are worshipping a hollowed substitute. However, those who worship the European Goddess of Frey/Frigga or Iduna and Jörð or Hera and Athena, for example, and do not know of Aditi, Inanna, or Anahita are missing out on how important the Mother Goddess is.

If you look to the sky for Odin and Thor, Zeus, and Heracles but do not understand that they are also Taranis, Indra, Perun, and Tar ḫ unz you are missing a core understanding. If you swear by Tyr because “Vikings are cool,” but look down upon the fact that your Indo-European brethren swore similarly by Lugh, Mars, Aries, and Mithra, then you are belittling your ancestors’ oaths as well. If you see everyone who is a Muslim as Arabic only and not in need of enlightenment back to their own Indo-European roots, or even if they are Arabic and do not know their Semitic pagan roots, then you are the slave of an agenda. If you are Christian, Muslim, or even Jewish and deny the influences Indo-European culture and religion had on your faith, then you are the slave to an agenda. An agenda that has you

warring against brothers for the wrong reason. Not for resources, or slighting, or territory, but in the name of conversation to a God, you barely understand yourself. Those shouting Valhalla are no different. If you must fight, do so for honor, self-preservation, protecting your family, protecting your culture and heritage, but not to force others to give up their culture for yours. True diversity is understanding that all of these Indo-European and even some non-IE are related to a certain extent, but are allowed to stay their own way. If you want to revive your ancient heritage and culture, learn how others are related to you, but do not convert to a one shoe fits all universalism, which destroys the uniqueness of your own people's interpretation because that is diversity worth protecting. [xl]

The Runes, Swastika, and other imagery

In regards to the ADL, SPLC, and others trying to label our cultural symbols as 'hate' or 'racist.' The Chinese, Japanese often use Chinese and Sanskrit characters for religious purposes, (as of course do Hindus) but they have been used by empires that were as bad or worse than what is said that the Third Reich did, does that mean they shouldn't be able to use those symbols? The cross led crusades and force 'convert or die' campaigns on Pagans…does that make the cross a symbol of hatred? No! Nor does anything like this make Indo European symbols or Runes inherently 'racist.' These symbols are of Germanic and Indo-European heritage and are deeply spiritual in nature and a direct tie to our ancestors. That doesn't change, no matter who uses or abuses them.

On Runes and Indo-European Family Tree

ᚠᚢᚦᚨᚱᚲᚷᚹ : ᚺᚾᛁᛃᛇᛈᛉᛊ : ᛏᛒᛖᛗᛚᛜᛞᛟ

Recently installed a runic keyboard. Learning the Indo-European languages that our cultures and faiths stem from is important to a true understanding of the mindset of our ancestors whose blood flows through our veins. Be it Runic (Old English, Germanic), Old Latin, Greek, Sanskrit, Old Iranian, Balto-Slavic, etc. Find the language of your peoples back as far as you can go. Learn as much as you can about Indo-European and Proto Indo-European languages. It will help strengthen your ties to your peoples. It will open your mind to the expansive connection of Indo-European faiths. People who want to push multiculturalism should realize that before you can accept and understand others, you should first accept and understand yourself. Including where you and yours come from. Pride does not have to mean hatred. But a man who loathes himself isn't in the position to love others.

Armenian Indo-European Traditions

Armenian Indo-European Paganism Hetanism (Heathenism) and the worship of the Sun God

The Armenian's who practice the pre-Christian Hetanism often call themselves Children of Ari (Aryans), with one of their primary modern group being called 'Order of the Children of Ari' (Arordineri Ukht). Their primary focus in their group is that of nationalist and ethnic-religious practices. Their modern group's founders were that of Garegin Nzhdeh and Slak Kakosyan, both of whom had a long and interesting history.

While their worship and religion have similarities to Persian Zoroastrianism, they also have a lot of purely Indo-European Polytheism influences, with Gods that fit similar roles, titles, and name cognitive with other Indo-European groups. Their faith is rather Monist in theology with the Primary God being that of Ara, who is similar in theory to the Platonist concept of '*One*.'

Ara generates all of the Gods within itself, and one of the most prominent Gods is that of Anahit (Persian Anahita), who gives birth to the Ari (Aryans). They utilized this root word 'Ar' in many ways for various holy words. The primary deity Ara is often called Aramazd (Avestan/Persian Ahura Mazda). While there are many Gods, the main triad/trinity is that of Aramazd, Anahit, and Vahagn Vishapakagh.

This brings us to Vahagn, also called Vahakn (Armenian: Վահագն), who is a strong warrior God who slays a serpent (symbol of Chao 'Evil'). His slaying of this great serpent (Dragon) is very similar to that of Heracles and the Hydra, Thor, and Jörmungandr, Perun and Veles, and later St. George and the Dragon.[xli]

Vahagn was compared to Heracles, and in the Armenian Bible, the mention of 'Heracles, worshipped at Tyr' Heracles is translated as Vahagn. He is the God of Fire and Thunder (Similar to *Perun/Perkunas/Thor*). He is called the 'dragon reaper,' and his slaying of the dragon is a heroic world-saving act. Interestingly practitioners consider the Dragon to be symbolically that of the Semitic God Yahweh. The historian Khorenatsi recorded a song regarding his birth, which is sung still as a heroic folk or religious song.

Ancient Armenian Origin of Vahagn's Birth

> In travail were heaven and earth, In travail, too, the purple sea! The travail held in the sea the small red reed. Through the hollow of the stalk came forth smoke, Through the hollow of the stalk came forth flame, And out of the flame, a youth ran! Fiery hair had he, Ay, too, he had flaming beard, And his eyes, they were as suns!

—Movses Khorenatsi 410-490s AD

Looking towards the Dragon Slayer as either an archetype or a God who gave a manly/Honorable and heroic example is a very common motif, especially among Indo-Europeans. Protecting mankind by stepping up to do heroic deeds is a shining example for all young men to strive for. Be this an inner/spiritual serpent or that of a physical threat.

—Hammer & Vajra June 24, 2019

Instead of being overly concerned with others and them being oppressed or needing to convince them to see themselves as oppressed (which is the same as oppressing them), should we not be concerned with our own being and our own communities? Not help the overs of the globe, nor hurting them but helping and improving ourselves and our own communities. If our self-improvement leads towards a path for others to improve themselves, then so be it. The same can be said for others who strive for a path that we can learn from. Learning from each other is great. Convincing others of their inherent guilt or inherent lack of systemic supremacy is harmful to all. Those who work hard for their future and compete look to others who are doing the same and both are stronger for it.

Learn from your ancestors. Embrace the past. Strive for the future.

He is an Indo-European storm/sky God who is closely related to Indra/Perun and of Course Zeus/Jupiter as well as Thor.

His weapon of the axe/hammer is also connected to Thor/Perun. The Celtic Taranis is also possibly connected. In Luwian cuneiform, his name is Tarhunt or Tarhuwant. When I think of Thor/Perun/Zeus (Heracles by extension)/Taranis, I think of self-improvement and strength. I think of the desire to protect my family and community. When I train martial arts or lift weights or practice marksmanship, I am also honoring my God. The Extension (Son or embodiment) of the Sky father, Dyaus Pater. Studying or working to be more industrious as well is a thing of strength. Mental strength, as well as physical. Self-improvement, in all matters, gets one closer to ‘God.’

Nimrod Fallacy

Who is Nimrod? I haven't seen a version of this story that wasn't a manipulation by Christians/Abrahamics in general to try and water all 'Paganism' down to the worship of Tammuz/Nimrod and Ishtar. (which is funny because Tammuz is also called *Adonis* which is where they get the name *Adonai* which Christians and Hebrews still use as the name of God) While there are a lot of similarities between religions of the time. The Babylonians were not isolated by any means. They had a huge influence on the region, including on the Hebrews whom it is said were captured and enslaved there. Much of the Hebrew religion, which was originally Canaanite (who had Egyptian influences) they gleamed most of their history from the Phoenician/Canaanites and then from the Babylonians and later from the Zoroastrians who freed them.

You can trace these influences by how they change the name of God from El to Yahweh to Adonai to Jehova. Their concept of God changes too. Some people do connect the Triad of Father, Mother, Son/Ruler, Lawkeeper, Warrior, etc. to Babylon as well. But the fact that these are universal traits in many Pagan Kingdoms. Including most Indo-European faiths and in Rome, which took a lot of influence itself from the same sources (Ultimately creating a Trinity of Father, Son, Holy Spirit), doesn't prove the trinity comes from Babylon or that Paganism is their Nimrod 'King' worship and Euhemerism. This is just a trick that most Christians (not even Hebrews for the most part) use to guilt people into thinking that they are wrong because the Bible says so. They rope this into the story of the tower of Babel, which they have misunderstood and have added wordplay of 'babble' to which is incorrect as it is while they pray to various names of God as if they are confused about who is the real God.

Deus, Adonai/Adonis, Yahweh, El, Elshaddai, Jehova, Gott, God, this is even funnier how Tammuz dies and is reborn, Osiris dies and is reborn, and various other Gods do the same. Sound like Jesus, much? 'One day, Adonis was gored by a wild boar during a hunting trip and died in Aphrodite's arms as she wept. His blood mingled with her tears and became the anemone flower. Aphrodite declared the Adonia festival is commemorating his tragic

death, which was celebrated by women every year in midsummer. During this festival, Greek women would plant ‘gardens of Adonis,’ small pots containing fast-growing plants, which they would set on top of their houses in the hot sun. The plants would sprout but soon wither and die. Then the women would mourn the death of Adonis, tearing their clothes and beating their breasts in a public display of grief. The Greeks considered Adonis’s cult to be of Oriental origin. Adonis’s name comes from a Canaanite word meaning ‘lord’ and modern scholars consider the story of Aphrodite and Adonis to be derived from the earlier Mesopotamian myth of Inanna (Ishtar) and Dumuzid. The name Tammuz has been thought to be connected to Adonai (Hebrew: אֲדֹנָי) which is a title for the Hebrew God that is even used in Christianity today. Are these related? Absolutely. Hittite Paganism, Indo-European Paganism, and Larger Middle East Paganism often interacted and reflected each other. Does that make Pagans a babbled version of people speaking different languages who all worship the same God-King? That is a far stretch. Even if there was a chance it was true, the Abrahamics are guilty of the same thing if not worse as their faith is a derivative of the same.

That being said, there is an alternative telling of Nimrod that primarily the Hungarian peoples seem to believe in. This is a concept that he was a Scythian or steppe hunter who was a conqueror of many peoples, possibly including that of ancient Babylon. Some connect him to *Magyar* and *Magog*, which were considered to be the country/people/leaders of the race that has been attributed to the Scythians (Scythians being an Aryan tribe that spread out throughout Europe forming many of the tribes which became Germans and various others).

Of course, while this could be true, there is also the case that Nimrod is a Solar deity of sorts that has been euhemerized to degrade the paganism surrounding him. Regardless people should be warned about narratives that are meant to trap you into falling for conversion agendas. The Christian Nimrod theory is definitely one of these.

Celtic Faiths

In amongst European Paganism and European identity movements, many people don't or won't focus on Celtic identity. Often Celtic peoples and history is held back or swept under the rug, and when it is focused upon only the Catholic religious, hedonistic drinking, and maybe river dancing or bagpipes are mentioned. (Though bagpipes are more important than people think). When it comes to Pagan or non-Christian centered information, we are told about the Druids and their defeat/slaughter at the hands of the Romans. Many Europeans whose ancestry hails from the West coast of Europe are as much or more Celtic than they are Germanic. (This includes, Britain, France, Parts of Scandinavia and German, and well as Spain and many other areas). While both are Indo-European and had some closely held beliefs and traditions, studies have speculated that the Celts may have had closer interaction and influences from non-IE Europeans than that of the Germanics and Iberians, though the Celtic peoples themselves may have originated around the Danube area according to Herodotus, with possible connections to Thracian, Troy and other Indo-European groups. In addition to this, many Celtic peoples were integrated into Rome (Mostly by force and conquest) and later became a part of the Germanic tribes who attacked Rome and the Goths who took over various parts of Europe. This has caused Celtic peoples and culture to take on a lot of different influences depending on if they were the dominant culture or a sub-culture of the region. This includes Celto-Basque, which is a mixture of Indo-European and non-Indo-European traditions.

The breakdown of Celtic groups, when generalizing, is as follows.

Continental Celts

Gauls: Primarily found in what would be considered France today as well as parts of upper Italy, Western Germany, and lower Dutch regions as well as Frisia and the Netherlands.

Iberian: Though related directly to the Gauls, are the Celtic peoples found primarily in regions in the modern territories of Spain. These are usually known as Gallaecian, but there are others such as Lusitani and Vettones as well.

Alps and Italian: This includes Celtic peoples who were intergraded into Rome. This integration in the north became a Gallo-Roman culture, which was a mixture of Gaulish and Roman religion and language. However, many do not know that Switzerland is heavily Celtic in DNA as well. From the Alps to Umbria, Italy were Celtic peoples, many of whom spoke Lepontic, which is considered one of the oldest forms of the Celtic language. The Etruscans and Celts had cultural interactions as they made an alliance to fight against around 200 BC.

Balkans Celts: Various Celtic tribes, most likely related to the Thracians, occupied and or claimed lands among the various countries within the Balkan regions.

Anatolian/Turkic Celts: These were Gallic Celtic peoples related to the upper Anatolian and Thracian people who had settlements in what is now known as Turkey. Usually, the term *Galatian* is used to refer to these people and is commonly spoke in regards to Christianity's expansion there, and book of the Bible called Galatians.

Insular Celts: These Celts are possibly related to the Bell Beaker peoples from Mainland Europe and settled in the British Isles and Ireland. In general, these are considered the Brythonic peoples though they may be coming in waves connected to two language groups. The P-Celts who were

Gallo-Brythonic speakers who are associated with Welsh, Cornish, Breton, and Pictish languages, and Q-Celts who are Goidelic, which resulted in the Gaelic languages, as well as Irish and Manx.

Many of these languages spoken by Celtic peoples evolved and integrated into Gallo-Roman (Celtic Latin) French (A mixture of Latin, Gaul, and Frankish Germanic) and English (A mixture of various West Germanic languages with Celtic languages and Latinized French). The Spanish language has had Celtic influenced as well. There are many other commonalities among the Celtic peoples

Language.

As it was mentioned in the previous section, how these languages emerged and mixed, to the untrained eye, they may seem unrelated. However, this was not true whatsoever. They were Indo-European the Celtic languages on the continent often mixed with other Indo-European groups nearby (mostly Germanic and Latin though also Greek to a different extent) to form different dialects.

Clothing

Often people think of Kilt when they think of Celtic peoples. While this isn't false, the Kilt itself and or a pleated skirt was very common to wear for many Indo-Europeans. The Celts are set apart from the rest in their usage of Tartan. Tartan is a multicolored cross patterned dress worn on either Kilts, robes, or leggings While Tartan is a word considered to be connected to the French word Tartarin (cloth of the Tartar as Turkic peoples) it could also be derived from a Gaelic word Tarsainn meaning 'Across' due to the crisscross patterns. Either origin for the word could be applicable.

Tartan is Indo-European in nature and has been found predominately in Proto-Celtic areas of central Europe but was widespread among most Celts though its origins may be even further back as Tartar style cloth was found on mummies from the Tarim basin in modern-day Xinjiang China who were Indo-Europeans/Caucasians who settled there around 1800 BC. Regardless Tartan is a part of the Celtic and Indo-European heritage, and wearing it should be a matter of heritage pride.

Symbols

While various symbols of the Celts would also double as general Indo-European symbols, they tend to have a Celtic flair to them. Moreover, there are Neolithic and Megalithic sites and symbols that were integrated into a Celtic identity as well. An example of this would be found in places such as at Stonehenge.

Ogham Script: Ogham is a script used in Old Irish as well as Pictish, which is considered a form of writing. The script consists of connecting and crossing lines through a vertical line. These can be used to count as well as an Alphabet of sorts. It's origins, relation to divination similar to the Germanic runes, and other hidden usages are a source of debate. However, its existence and association with Brythonic peoples are undeniable.

Pictish Swirls: In addition to Ogham are the Pictish swirls. These are distinct swirl patterns usually carved into stone, which were associated with the Pictish people and language.

Knotwork: Celtic Knotwork is the cultural art of interconnected loops and lines to create what reminds people of a knot but is depicted in various mediums. While the knotwork isn't limited to the Celts but is often heralded by them, the combined cultural influence of the Celtic knot works as well as Germanic Anglo-Saxon and Scandinavian knotwork (most likely adopted from the Celts) made its way throughout Europe not only by the Goths but also the Normans and later French Catholics. Even Islamic art was influenced by Spain to included more Celtic style knot art.

Triquetra: The Triquetra is an interlocking three-leaf or triangle. This is the most common 'Celtic' symbol in popular culture. This symbol is claimed by Christianity as the symbol of the Trinity (Father, Son, and Holy Spirit).

Though it is also claimed by Germanic pagans as it appears on runestones and has similarities with the Valknut, which is three interlocking triangles and is associated with Odin (who esoterically may or may not be a

trinity himself). There is speculation that it could be an Indo-Aryan symbol and may have been spread with Buddhism to Japan, by the way, *Iakšaku* Dynasty resulting in what is called the Musubi Mitsugashiwa. It may have influenced the Yamauchi clan's symbol, which was adopted into the Modern Motor company Mitsubishi. It could also be associated with the Japanese Hojo Clan, both of which are similar to or possibly inspired the Modern Video Game The Legend of Zelda's symbol of the Triforce which represents the trinity of Goddess (Triple Goddes will be mentioned later) who created the realms and is often depicted in a Celtic or Northern European setting if not an Ancient Indo-European one. (A good example of this is the Phrygian cap, which is associated with Anatolia, Phrygia, Dacia, and the Balkans as well as the God Mithras, all of which may be connected to Celts in a roundabout way. Also, the main character's horse is named Epona…. after the Gaulish Goddess associated with Horses.).

Ultimately this Symbol is found in various forms of art in the Celto-Sphere and is modernly used by Pagans to mean various ideas of spirituality and forms of trinity symbolism.

Torc: A Torc is a large neck-ring worn by various Indo-European peoples such as the Scythians, Thracians, and others but is most popular for being worn by Celtic Gauls and later various peoples during the Viking age.

Celtic Religion and Spirituality

Saying Celtic religion is like saying the Hindu religion. Hinduism isn't a religion in itself; it is a grouping and classification of many different religions and cults, which all have a connection to each other by region and certain deities and cosmological/ideological concepts. In the same way, the Celtic religion isn't one singular religion. It is of Indo-European origins with similar Gods to that of other Indo-European peoples. Some of these Gods are comparatively the same or fulfill the same roles. However, as mentioned previously, the Celtic peoples spread out across much of Europe and even into parts of Eurasia. When these Celts had interactions with other Indo-Europeans and non-Indo-European peoples their and their language and environment changed, so did the names for their Gods.

This is not to say that they didn't have a constant element among them or an origin. Much like how in Hinduism, one must look to the oldest written sources such as the Rig Veda to discern what the original religion was like, Proto-Celtic faiths must be analyzed in the same way. The problem is, however, that the majority of the Celtic faith was an oral tradition passed down from tribe to tribe or taught by the druids. In regards to the deities, one might go back to the Proto-Celtics or back to the Thracians or Anatolians. In many ways, the Gods mentioned by those Greeks, Romans, or others who wrote about the Celtic faith reflect those of the Greco-Roman or often the Hittite Gods (ones of Indo-European origin). Constant elements found among the Celtic faiths is that of worshipping of Trees or worshipping in sacred groves. Most tribes (not all) had an elite priest caste that is commonly referred to as the Druids (though we do not know if each group used this word for them) and operated very similarly to the Vedic Brahmin caste. The Druids were turned to for divination, Kingly coronation, the performing of sacrifice, prayers, and even wise advice that ranged from general teachings to military actions.

The word druid comes from Latin 'Druides,' which was borrowed from the Greek term, referring to the same people. Though Old Irish words '*Drui*' Cornish '*Druw*' and Welsh '*Dryw*' all refer to that of a seer,

Wiseman, or sorcerer. Though some research has pointed to Proto-Indo-European words of '*Deru*' meaning tree and '*Weid*' meaning to 'see.' Oaks or Yew trees are often considered sacred among the northern peoples (see Donar's Oak) and were where the Druids were said to meet or reside in their groves. It has been said that nature and being in tune with nature was important to Celtic spirituality.

Due to most writings on the topics of the Celtic peoples having been recorded by Herodotus who wrote in Greek, Julius Caesar during the Gallic Wars in which they weren't seen as allies, and even later Tacitus and others regarding the British. (Though some consider that Tacitus may have been a Gaul himself). This caused most of the words for the Gods to be written from a Greco-Roman perspective and with the names or hybrid names of Greco-Roman Gods as well as Celtic Gods. Later Irish, Scottish, and Welsh religious tales were written down, though by Christians, in The *Táin Bó Cúailnge*, *The Mabinogion, Book of Kells,* and the *Arthurian tales*, to name a few.

For a hint of which Gods would be considered, the most important would be those depicted on the Pillar of the Boatmen. The pillar was created in the 1st century Ad in Lutetia (Paris) and was said to be in honor of Jupiter during the then Roman-occupied Gaul. While there was a mixture of Gods of both Roman and Celtic origins, the Celtic Gods depicted and listed where Cernunnos, Smertrios, and Esus. While Jupiter, Mars, and Mercury were depicted and may have been connected or stand-ins for other Celtic deities at this type, they were synchronistic in many ways. Though the Depictions of Castor and Pollux, Mars, Mercury, and various Goddess are important to note as well, of course, it goes without saying that Jupiter is the main God of this pillar is the one whom it is dedicated to, Jupiter.

Cernunnos: A Horned or Antlered man, usually depicted as sitting in what many consider similar to that of the cross-legged meditation method that is associated with the Brahmin of the Vedic faiths. He is often seen holding a snake, wearing a Torc, and surrounded by Animals. Many think his depictions designate him as the God of nature. Others have associated him as the Gaulish version of the Roman God Dis Pater, who is the Roman

God of the Underworld, though his name could be cognate with Dyaus Pita, the Indo-European Sky God who Jupiter and Zeus are reflections of while others theorize that he is a depiction of a Druid or wise man meditating in the sacred groves.

Smertrios: A God of war who is often labeled as Mars. He is seen holding a club that has brought him associations with Heracles though this could also connect him to the Germanic Thor and the Celtic Taranis.

Castor and Pollux: These are the divine twins. They were usually depicted as twin Horsemen. These twin brothers are found in almost every Indo-European faith. Romulus and Remus, the Greek Castor and Pollux who were said to be the brothers of Hellen of Troy, the Germanic *Hengist,* and *Horsa,* as well as many divine Indo-European twins in the East.

Esus: Not much is known of Esus officially. He is depicted as an ax-wielding God who cuts down a tree.

Jupiter: While the pillar was dedicated to Jupiter, many different Gods of the Gauls and other Celts were included within Jupiter. Taranis is the most prominent one. Taranis is usually depicted as a bearded man holding what is either interpreted as a Solar wheel or a Chariot wheel with one hand and a Lightning bolt/club on the other hand. This is obviously similar to Zeus/Jupiter as well as other Sky father deities such as Indra (who rules in heaven and holds a Vajra) and Thor (Who is bearded wields thunder via a club/hammer or axe, reigns in the sky and rides in a chariot) as well as the Slavic Perun and the Hittite God *Teshub/Tarhunz* who is depicted as bearded and holding an axe and thunderbolt and was the primary God of the Luwians (who may have had interactions with or are theorized as merging with what would later become Troy).

Mercury/Lugus: Some studies had shown that when Ceasar was referring to Mercury in regards to the Germanic peoples, he possibly was referring to Odin/Wodanaz and in regards to the Celtic people he was possibly referring to Lugus. Lugus is the Pan Celtic deity. The Gaulish or

Gallo-Roman is Lugus, who often shown as a triple deity (Trinity) with three heads (at least in Paris and Reims). While there is debate if the three Gods depicted are the Trinity of *Esus, Touatis*, and *Taranis* which are the Chief deities mentioned by Marcus Annaeus Lucanus, or connected to the Lugh from Insular Celtic faith which is said to have been born one of three triplets. It is interesting to note that Odin, too, is often seen as a triple deity and was also said to be Mercury by the Romans.

His name in modern Irish is Lu' and Old Irish Lugh. His welsh name is *Lleu Llaw Gyffes*. Many of his names and nicknames refer to him being skilled or the long-armed he is considered to be a hero, craftsman, brave warrior, guider of divine kingship/kingmaker, Oath bearer, Law keeper, and pastoral shepherd or fertility. Though interestingly, other similarities with Odin arise as he is the possessor of a Magic spear and has often broken previously mentioned character traits to become a Trickster to present a challenge to others. Sometime Lugus/Lugh is considered a Solar deity.

However, his slaying of Balor who was associated with drought and the flames of the sun brings about Rains and growth. Therefore, he is more often considered a storm God and is linked to the harvest season and the holiday of Lughnasadh named after him.

The Tales of Lugus/Lugh vary from region to region, but he does appear to be a constant within all of them.

Goddesses

There are various Celtic Goddesses who are popular but often, like many others, misinterpreted or merged with Greco-Roman ones. Such as Minerva (Goddess of the Earth), Fortuna (Goddess of Fortune), and others. However, among the Celts, three Goddesses stand out distinctly. Epona, Triple Goddess, and Dawn Goddess Brigid (Insular).

Epona: This Goddess was highly popular. So much so that instead of adopting a Roman name and characteristics, the Romans adopted and Romanized her. While her name was kept as Epona, she became associated with all Indo-European Goddess who had anything to do with Horses. This includes Demeter, who had a great mare. While the Welsh and English had

wassailing in which the Welsh called it Mari Lwyd, which makes usage of dances and hobby horses (see Wassailing), she is also possibly associated with the Irish Rhiannon. It is interesting to note that there was discovered a Roman statue of a seated Epona brought to Britain. This is ironic as they were bringing their own culture to them in many ways. Epona was also brought to Roman Macedonia as there were statues to honor her there. She is honored not only as of the matron of horses but warhorses and kingly horses in particular. Horse sacrifices for Nobles were said to praise her.

Triple Goddess: The Matronae or Matres (Mothers) are depictions oft three women (often seated) found throughout the Gaulish and Germanic realms. They are depicted on the Pillar, as well as on many altars and ruins throughout northern Europe. They have been connected to an overarching triple Goddess. This usually refers to what is known as the Fates. In the Germanic sphere, this would be the Norns—three women who represent time and fate. *One* is the Young woman, *One* is the Mother, and *One* is an older Grandmother. Past, Present, Future. Modernly this has been adapted into the Maiden, Mother, and Crone by Neo-Pagans (Wiccans, etc.). In Irish lore, this Goddess is associated with The Morrigan (Great Queen), who is a Goddess of fate, war, and battle outcome. The Morrigan is often depicted as a black crow. This is probably as the bird would be seen picking the flesh off of corpses after a battlefield. (This is possibly also related to Odin's ravens and Freya and her Valkyrie/Dis). The Morrigan is often said to be a triple Goddess representing the Goddesses Badb, Macha, and Nemain, but others theorized these Goddesses are all one and the same. She is the Wife of the Dagda, who is a creator/father God in Irish lore. The Dagda himself has similar connections to both the Sky father concept of Dayus Pater and Odin (associations with magic and wearing a hooded cloak). This connects the concept of The Morrigan and Frigga/Freya, who is the Wife of Odin but has gone by many names herself. In another possible connection to Thracian culture, the Hellenic Goddess Hecate is a triple Goddess associated with various things such as magic but also crossroads and death.

The Dawn Goddess: While the Dawn Goddess is found throughout all of Indo-European paganism, the one that stands out as the most popular, especially modernly, is Brigid. Brigid is the daughter of the Dagda. She is associated with the festival of Imbolc celebrating the coming of the spring (dawn). She is one of the most well-known Celtic Goddess as she was Christianized into Saint Brigid. She is said to possess the radiant beauty of the sun, the ability to compose magnificent poetry and provide healing to those in need who pray to her. Her name is associated with the Proto-Celtic 'Briganti'(The High One), which is the name of the British Goddess Brigantia as well. This may be connected to the Sanskrit word *B ṛ hatī*(बृहती), meaning 'high' and is often a word used to describe the Vedic Goddess of the Dawn Ushas. Saint Brigid's cross is woven out of grass or rushes and is offset slightly. The Cross has a striking resemblance to a Swastika or Solar wheel (Often associated with the Sun and the Dawn).

These have been just some examples of the large lore that is Celtic faith, tradition, and heritage. While the whole breadth of the history of Celtic peoples could fill book after book, there is a lot of surface information regarding Celts that should be known at least. Modern people, Europeans, and Americans don't realize their language and heritage roots are founded by Celtic peoples as much as and more so than they are told.

Germanic Faiths and my personal walk

The Germanic faiths have more variety than people think. While due to the popularity of TV shows, music, comics, and other media, the culture of and religion of the Vikings have come back into the limelight with a large revival and increase in the number of adherents. Along with this, the focus on the Norse interpretation of the Gods, Norse language, Norse folk tales, and Norse imagery increased and became mainstream. This is further amplified as many western Indo-Europeans purchased DNA tests and found that they had DNA from Scandinavian or Nordic countries. This is a rather obvious outcome as many Indo-Europeans in the Americas and Northern Europe have family lines from Nordic countries due to how inner related the Germanics, Celts, and Scandinavian were throughout history. Whether

this was due to various invasions back and forth or inner breeding, it is a common denominator. While it's perfectly found to have pride in one's heritage, many of these people undersell the Celtic and general Germanic aspects of their cultural heritage and faith.

While there are many tribes throughout the time that make up the Germanics (a label created in Rome to encompass the whole area but could have been referring simply to the Gaul), the ones who are most commonly remembers are the Saxons and Anglo-Saxons, Danes, Goths, Frisians, Franks, and the Swedes. To make a list of all of the groups and subgroups of Germanics would be rather exhausting and something that should be kept for those with expertise in History/Pre-history and anthropology. That being said, a major take away from this information is the commonality of culture and faith that these groups had. Though a majority of them ended up converting to Christianity (though it was a rather Paganized form of Christianity for a long time which would not be recognizable to most who claim Christianity today), the majority of these groups had very similar faiths. The worship of the Gods Tyr (*Tiw, Ziu*) the primary Sky father and later Odin (*Woden, Wotan*) as the primordial deity with the Goddesses of the Dawn or Earth. The storm God Thor (*Thunor, Donar*), and various other Indo-European cognates spread into the region with the migrations of these so-called Germanics, which means that an Anglo-Saxon, a Norse, Teutonic, and Lombard worshipped much of the same deities. While the customs and words may have changed from region to region and tribe to tribe, along with this cultural migration came their various usages of the Germanic and Norse Runes. If these language components were considered mystical throughout their development or became that way later is a subject of much debate. However, they are seen as a spiritual symbol in modern Germanic Paganism and a part of Germanic heritage. Other common symbols are those of the sacred world tree (*Yggdrasil/Irminsul*), the Mjölnir (Thor's hammer), and Odinic motifs (*Ravens, Wolves*) are seen thorough both modern and historic Paganism of the Germanic peoples. This all goes to show that just because one from Northern European ancestry isn't of Norse blood per se, they are most likely of a Celto-Germanic tribe that practices a faith very similar to that of the Norse with a few variations.

This brings me to my own personal walk. It may be odd to somehow, I can say I am a Germanic Heathen and talk about Celtic, Indian (Vedic and Buddhist), Slavic, and even Greek forms of religion, all while appreciating the concepts from the Persians. This, of course, touches on the main topic of my writings and the system I have been advocating for, which I call Vedic Heathenism. Genetically and culturally, I am primarily Germanic/Norse with a large dosage of Celt (*Gaul/Scots-Irish*). Throughout this book, I have spoken on, possibly Ad nauseam, regarding the inner connections between Indo-European (Aryan) cultures.

It is because of this that I can see the connections between the closest relatives to the Germanics, the Slavs, and their connection to the ancient Indo-Iranian peoples as well as the Greco-Indo Kingdoms. Learning from these beliefs, rituals, and customs and their direct connections in order to revive/reconstruct Indo-European faiths doesn't mean I call Odin Rudra/Rod or Thor Perun/Indra/Zeus. What it does mean is that I can see the value of these similar faiths and the related peoples that practiced (still practice them today). It is from these that I am informed on how to fill in the gaps of practice that were speculated to be lost to the spread of Christianity and Islam.

While I personally see these traditions as stemming from one original tradition, I don't advocate for a hypothetical 'Proto' religion or an eclectic mishmash. Instead, the folk/tribe centered approach should be made. The cultural heritage that is close to you, your genetics, and your upbringing should be the primary focus for your faith. All peoples are unique and should strive to stay that way. True diversity isn't one big mass of the same thing but various groups in their own regions practicing their own customs. That doesn't mean we can't trade and be informed on one another. Especially when it comes from those who are closely related.

Slavic Faiths

Slavic traditions are an anomaly to many. They have only recently come back into the mainstream light, and more information regarding these traditions are being presented. There are many reasons why these traditions

have been hidden from much of the rest of the world, but within the past century, one could only point to the succession of different totalitarian governments in the Slavic regions (primarily Russia) and their progression towards socialism and communism. History has shown that, on average, the result of communism is the restriction of religion to either the government accepted state religion or atheism. Within Slavic countries, the accepted religion became that of the Eastern Orthodox Christianity and Catholicism. While the history of Slavic countries and Christianity and Islam isn't too far from what western Europe experienced but with more of a loss against the Ottomans. Similar to the West, the Indo-European Paganism that is thought to be prevalent within the various Slavic countries were either practiced in secret or cryptically hidden or forcefully merged with the rituals of the church with the Gods becoming or being replaced by Saints.

Throughout my writings, I have touched upon their Gods and traditions. I often personally consider them to be a missing link in Indo-European studies. Especially when searching for the Germanic connection to the East as Slavic faith and Germanic faith are very closely related. The link is strengthened with the consideration of the various Vedic and Avestan words used within the various forms of Slavic paganism. This is evident in their usage of Swastikas and various word etymology. Further connections are made in both scholarly studies and hypotheticals by comparative mythologists of the Gods. The God Rod is the Supreme creator whom some consider being the same as the Vedic Rudra. With Rudra (later becoming Shiva) being a part of the Godhead/Trinity, the connections to Odin can be drawn as well. In modern Slavic Paganism, Rod and Odin serve almost the same role and are often interchangeable in depiction within the communities. Often this is emulated within the triple-headed deity called the *Triglav* has seen in the Balkans and Poland, which depicted in much the same way of the trinity. The *Zbruch* idol of Poland is an obelisk-like structure with a four-headed deity which not only is similar to other Vedic Gods such as Brahma but also laid out in a similar manner to the Gallo-Roman Pillar of the Boatmen (see the section on Celtic faiths). The Indian terms Moksha (meaning liberation, similar to Buddhist Enlightenment) and *Svarga* (the realm of Heaven which Indra rules) have been deified into

Goddess *Mokosh* (said to be the Earth Mother) and *Svarog* (who is thought to either be the Greek Hephaestus but is interpreted as the Sky father, Dyeus Pater). More Connections can be drawn with the usage of Wheel symbolism and crossovers with Germanic Saxon Paganism.

While much of the current influx of information regarding Slavic Paganism comes from the interconnections of communication via the Internet and the relaxation of governmental controls in Slavic religions, the popular novel series *The Witcher* by Andrzej Sapkowski has been adapted into an even more popular Video Game series and became mainstream bringing its various Slavic and Germanic based lore into the light. Many Slavic traditions have been marked by scholars as Neo-Paganism or Reconstructionist. However, it should be noted that more and more information regarding groups that had never died out are being discovered every year.

If one wants to learn more about Slavic and Balkan Paganism, they are often broken into regions with similarities and variations between them.

Rodnovery (Those who follow Rod): A syncretism of Slavic Paganism, Vedism, and Orthodox Christianity.

Romuva (Word meaning Temple): A Lithuanian form of Paganism that has connections throughout the Balkans. It is similar to that of Rodnovery but has more synchronism with Greco-Roman Paganism than Orthodox Christianity.

Other influences that should be taken into consideration regarding Slavic Paganism are that of Scythian religion, Zoroastrianism, and the Turkic-Mongolic Tengrism, all of which spread with their subsequent Empire and movements.

Greco-Indo synchronism (East meets West)

From around 400 BC up till 10 AD, there was a large Greek influence that spread through the Middle East, Persia, and Eurasian regions up to and into India. This spread of Greek influence was, of course, implemented by the campaigns of Alexander the Great. While this influence was upheld by

various Kingdoms throughout the ages expanding and shrinking depending on the strength of each, the evidence of an Indo-European synchronism between Hellenic, Zoroastrian Avesta, and Indo-Vedic faiths remains as a testament. This was not only seen in the form of the ruins, writings, and philosophy but coins of the Kingdoms which reflect the various Gods. This is an important and often overlooked synchronism, which is evident in relations of Indo-European faiths but could also be seen as one of the cornerstones of understanding comparative Indo-European faiths and culture.

Bactrian

The Bactrian Kingdom (250-125 BC) covered the Lands of Bactria, and Sogdiana (Persian influence cultures no predominately considered the Stans, which at the time was Scythian/Caucasian Nomadic Horse peoples). Today this kingdom would be in the region mostly broken into Afghanistan and Pakistan. Art, religion, and motifs of this period often reflected Scythian and Indo-Iranian influence as well as Hellenic synchronism. With King Agathocles (190-180 BC) issuing coins that depicted Vishnu, Shiva, the Buddha, Eastern-style lions, as well as Aryan/Dharmic wheel imagery. Coins showing Zeus holding Nike along with the Dharmachakra (Dharmic wheel) were even made.

This region's developments led to what would later be considered Greco-Buddhism, and early budding Buddhism itself heavily was influenced by the Hellenics of the time in not only the art but in philosophy. Many theories conceptualize that Buddhism had a reverse influence on Hellenic thought and philosophy. Therefore, it would be adapted into the Roman view and later into what would become the various religious thoughts adapted by Christianity.

The Kushan Empire

The Kushan Empire was considered syncretic in many ways and as it spread from upper India, Afghanistan, into Persia, and Caucus regions it both supplanted and incorporated the Bactrian Greek regional influences becoming a mixture of languages of Greek, Bactrian, and Sanskrit (all Indo-European) as well as further synchronicities of their Indo-European faiths. This includes the Hellenic Gods and Vedic/Avesta ones but now also Buddhist ones who took a stronghold within the Kushan empire and began to spread upwards to China through the Mahayana and what would later become Esoteric Vajrayana (more Indo-Vedic influenced) orders.

The movements and formations of later Indo-Scythians were influenced by this and often had a mixture of their Persian Scythian faith as well as Buddhist and Hellenic cognates. This strengthening of Buddhism within the area later influenced the synchronic Tengrism/Turk/Scythian/Mongol people's concepts of faith as the wheel. Within the Theories regarding Scythians, their influence, and development of what became the Germanic and Nordic peoples and the connections between the Germanic/Religion and Indo-Scythian faith, this would be seen as a strong connection within a timeline of cultural succession and Indo-European synchronism.

The Kushan God *Oesho* who is said to be an Indic Shiva. It is also identified as Avestan Vayu and Shiva. Vata-Vayu is a dual God/divinity in Zoroastrianism (Persian) who represents Wind (Vayu) and atmosphere (Vata). In the realm of comparative Indo-European studies, Shiva/Rudra is seen as Odin. Other coinage has multiple faces (similar to other Vedic or Hindu deities). I personally view this as the divine trinity concept. Under the Kings Kanishka and Huviska, the Zoroastrian Gods flourished within Kushan veneration and were depicted in the Greco style. You see Ahura Mazda as Zeus-Belus, Mithras as Apollo-Helios, Farn (the masculine version of Fortuna) as Hermes. Vedic and Buddhist deities are depicted similarly with *Rudra/Shiva/Oesho* often taken a Herculean motif with the trident replacing Heracles' club but keeping the animal pelt. Another depiction has him holding a Vajra and displaying three heads a depiction of

the Trinity Godhead (see Lugh, Eddic descriptions of Odin, and *Zeus/Poseidon/Hades*).

The Kushan empire was predominately Buddhist but had heavy Vedic influences (as did Buddhism itself). The people were Indo-European and spoke an Indo-European language. Thought they adopted written Greek through their trade relationship with Greece. They also had ties with China, who wrote about them rather extensively. The spread of Buddhism into China was first facilitated by them. The Empire reigned from around 30 BC - 375 AD. There are even some writings that suggest they had influences on Plato and Platonist views as well as the inspirations between them and Greece with statue and carving designs. Indo-European language, people, and faiths are very important and should be remembered. [xlii]

Connecting the Vedic, Indo-European to the Germanic and Greco-Roman helps solidify practices that our ancestors may have done. In the end, it is your walk with the Gods. However, having ties to those who came before who are of a similar tradition can help strengthen the bonds that others in the past have attempted to erode.

Concerning Buddhism

Misconceptions of Buddhism

1. It is Anti-Vedic and Atheist.

This is untrue. While it does lean towards higher spiritual goals for mankind, it does not deny the Gods' existence or their power and influence. It simply puts them in the same wheel of fate as us and shows that they are not perfect. I'm sure most Heathens and European Pagans would agree with this. If anything, it with the amount of Vedic style rituals it retained, it is more anti-Zoroastrian/Ahura Mazda than anti-Vedic. If anything, Buddhism is more Monist than Atheist. Is it possible that Pyrrho of Elis and or Plato were influenced by Buddhism?

2. Buddhism is foreign to western, though. A.K.A, an Eastern religion.

While it did develop in what some would consider the east. Buddha was of a Scythian clan. Who not only were often Mithras worshipers (Which has a strong influence in the west) but also Indo-European Pagans who had both cultural and genetic ties to the Slavs, Germans, and even the Greeks. The Greeks encountered Buddhism and wrote about it. Graeco-Bactrian kingdom (250 to 125 BC), as well as the Kushan Empire (1st Century AD to 4th Century AD), attest to this. It's influence spread to the west as well as the far east, though the forms it took (like other Indo-European faiths) differed. It was actually spread to China and the rest of Asia by Indo-Iranians originally.

In other words, the west may have just as much claim to it as those in the far east.

3. Buddhism distains all pleasure and is ran by a strict monastic order.

Many forms of Buddhism have developed over time. Just like all mainstream religions such as Christianity, Islam, and Hinduism (all of

which are not single religions but groupings of many similar faiths), the Buddhism of today isn't the same as it was during its founding. There are Sects that practice Magics and Vedic rituals to Indo-Iranian Gods—those who practice taboo-breaking (Tantra). Famously, the Buddha stated that a Middle path was needed for Enlightenment. This doesn't sound like abstaining from all worldly pleasures to me. Instead, this is advocating for moderation in all things.

4. Buddhists are pacifists.

Scythians: Literally the epitome of warriors.

Ashoka the Great (268–232 BC): Protected the Dharma and enforced it by War.

Graeco-Bactrian Kingdom and Kushan Empires: Buddhist influenced Empires. They definitely had armies.

Bodhidharma (483 - 540 AD): Indo-Persian Brahmin, who brought Buddhism to much of China. Was said to have founded the Shaolin Martial Arts for the monks to use to stay in shape and protect themselves.

Souhei: Japanese warrior monks founded in the Heian period who were said to operate similarly to Teutonic knights in Europe. This influence is seen in the spiritual practices of the samurai and can still be seen reflected throughout Japanese martial arts today.

Mongolian Empire (1162 - 1368): While it contained many religions, Buddhism was pervasive among them.

Interpretations of what is 'Killing' and what us 'Murder' abound. However, self-defense or defense of one's nation or family or the 'Dharma' seems to be often acceptable.

The West often has an improper concept of Buddhism. This is pushed by atheists and others with agendas. One can easily worship their Indo-European Gods, praise their ancestors, be 'fruitful and multiply,' enjoy life, fight to protect their own, and also be a Buddhist. Indra was the primary

Vedic deity. Interestingly he was pushed down and dethroned in greater Hinduism but revered in western Indo-European faiths. By the tales, Indra (in the form of a white Elephant) chooses Siddhārtha Gautama of the Shakya clan (Indo-European Scythians and an Iranian tribe) to incarnate as making him his Avatar or the Shakyamuni ('Shakya's Sage'), also known as the Buddha. It is due to this that I see Buddhism as a continuation or transmission of Vedic concepts and tradition more so that Hinduism. I understand that there are ideologies in Buddhism that are considered anti-Vedic. However, there are also many concepts within it that continue Vedic ritual, Worship of Vedic Gods (though through a Buddhist cosmological sense), and usage of Vedic Sanskrit prayers and terms. This can especially be seen in the Vajrayana schools.

The most common counter-argument is that Buddhism is against the caste system, but one could argue that the Three jewels could be interpreted as a similar form of the Caste system, and most Buddhist societies had the three castes within them.

It is in this that I would vie for looking to Vajrayana Buddhism (at least when concerning rituals) over modern Hinduism when it comes to Indo-European ritual, comparative myth, and religious reconstruction. It could alternatively be interpreted that Buddhism was a Scythian reaction to Zoroastrian concepts that were leaning monotheistic than that of anti-Vedic. This also possibly fits into the Scythian/Iranian focus on Mithras with the later Buddhist focus on Maitreya.

Often Buddha, Indra, and Bhrama were seen as a trinity.

Within Indo-European comparisons Indra = Perun, Zeus, Thor, Taranis, Jupiter, and possible Heracles by extension. His weapon is lightning channeled through a Vajra, Club, or Axe. He commands the storms and the Heavens. He also is known to intervene and interact with mankind more than many other Gods. The Christian comparison would be that of Deus, whom they combined with the Middle Eastern *El/Yahweh* though this causes Deus to deviate from the spirit of Indo-European faiths.

Neoplatonist/Monist View of Buddhism

In my own personal view, I see Buddhism, Mahayana, and Vajrayana, as a direct extension of Indo-European culture. As stated elsewhere in this book, Buddhism was developed during a time when there were various synchronicities among Indo/Iranian-European groups. Much like Christianity, it is often interpreted by modern peoples as an escapist faith where Heaven Nirvana is the goal which has the result of no longer being involved with the Earth or this existence whatsoever. I tend to view Nirvana differently.

Furthermore, I feel that many Guru, Lama, and Roshi, who wrote and taught in the sacred texts, also taught something more akin to my point of view. Nirvana is described as a cessation of being. One no longer reincarnates or goes through the cycle. However, when viewed through the Monist lens, what is returning to the One than just liberation from the self, which is initiated from arising/establishing one's own to a connection to the One (Enlightenment). The final return isn't a cessation but exactly what it is, a return. A lot of people may think that Buddhism and later Hinduism put the Gods beneath humans to an extent as, within the realms of existence, the Gods are often seen as positions of which one can karmically be incarnated as.

This view is not an atheistic one as the Gods server more of a functional role regardless, and themselves are closer to the One. This means to become a God would be more akin to becoming a different aspect of the One and would entail a lot of responsivities and restrictions through this functional position. This is why it is said that God has a harder time reaching enlightenment as they are closer to power and often are blinded by it and or restricted by their duties. Therefore humans who do not have this restriction can approach bettering themselves in order to become closer to the One. This is often with guidance or ritual to the Gods as a method to reach the One through their own Inner divinity connecting with that of the Gods and ultimately the One.

While the ideology behind the Bodhisattva may initially become a stumbling block within this when viewed from an Indo-European view, it works well. Simply put, the Bodhisattva is one who has achieved enlightenment, but instead of going to Nirvana allows themselves to

continue to work within the realms and cycle of life in order to reach others who are karmically ready for the same. While many Buddhist and scholars place the Gods beneath the Bodhisattva's power as they are said to be closer to the one. Often, they are viewed like Gods and worshipped similarly. To an outsider, it will seem like they are Gods. While it is more complex than that in some cases, in the Monist view, it isn't. The Bodhisattva works much like Friedrich Nietzsche's' Übermensch. As one seeks to improve themselves, they come closer to approaching the Monad (*One*).

It is befitting, ironically, that Nietzsche uses Zarathustra as the primary proponent of the Übermensch given the Indo-European connections. In many ways, the worship of a Bodhisattva is the worship of the Übermensch within oneself. The Gods are not powerless or diminished in this philosophy; however, they themselves are beholden to the One existence the wheel of fate. This is very apparent in events such as Ragnarök/wolf age, the *Kali Yuga*, the Zoroastrian Frashokereti, and the Japanese concept of *mappou*. In all of these, there is a darkness over the world, a large battle, and finally, the world is reborn, and the Gods emerge again with Humanity and the Gods being closer to each other and the *One*.

A lot of things can be lost in translation, especially when the west has come to be extremely nihilistically focused on escapism itself before fully reencountering Buddhism. Many faiths view that we are descendants of the Gods, or that the breath of the trinity (closest to the One) is the divine spark within us. Therefore it should not be seen as atheistic to focus on approaching Nirvana or enlightenment, but as a Noble act to strengthen your inner divinity and honoring your Gods as you are seeking to connect more deeply with them and that which you share with them (divinity/existence within the One/genetic DNA).

What can be salvaged from Christianity?

I will preface this section first by saying I do not think everything inherently about the Near East and so-called Semitic faiths is wrong. Between the various influenced on the Hittites, Egyptians, Canaanite/Phoenicians, all of whom had interactions with Babylon and later Persia, Synchronicities, and overlap abound. Ancient Mesopotamia and Cuneiform written religious lore is often just as relatable and influenced on Proto-Indo-European peoples as later Indo-European cultures were. Various Empires from Persia to India, to Greece, Rome, and later the Ottomans and the Holy Roman Empire have formed much of the societies and religious concepts we see today. This being said that overtly focus that Christianity has on Hebrew thought isn't correct for all cultures or Indo-European cultures. That doesn't mean it isn't correct for them. This is not about hate regarding Christianity and Abrahamic faith. In fact, for one to truly appreciate these faiths, one must understand the Paganism and Indo-European sources/influences that directly shaped them.

This doesn't mean just Christianity, which is western European born, but also that of Judaism. Each of these faiths, influenced by Indo-European religion, has a concept of the end of a Dark Age and a coming Golden age, which is often lead by a Solar deity or Messiah. The issue isn't this concept of hope. The issue with Abrahamic faiths is the stifling of spirituality and growth through ideas of original sin and condemnation for those who understand religion beyond the prescribed Abrahamic thoughts. Lastly, there is the issue of the requirement to lower one's own tribal and ethnic culture in order to fully accept the Abrahamic mindset and histories. This should *never* be a method of spirituality for any peoples.

Pagan and IE influences on Judaism

It is contested amongst scholars if Hebrew peoples ever went to or were taken to Egypt. However, quite a few historians agree that Hebraic faith was an offshoot of the Canaanite religion. The Canaanites were a part of the

Phoenician culture. At some point, that region was under Egyptian rule, and much like it is illustrated in the Bible, the Hebrew peoples went from Their own Kingdom to a defeat by Babylon to liberation and proxy rule from Persia. Including the Canaanite religion, each of these subsequent cultures would be considered a Pagan faith. However, the one with possibly the most influence would be that of Persian Zoroastrianism. This is fully explored in both etymology and cultural expression in the book *Avesta Eschatology compared with the books of Daniel and Revelations (1908) by Lawrence Heyworth Mills*. Without going too deeply into it, there is one large take away that should be noted. This is the seven Angels of God, the number seven, and the importance/manifestation of personality within the Angels. The primary God within Zoroastrianism is that of Ahura Mazda. The Amesha Spenta are the deities that are said to be aspects/extensions of Ahura Mazda. Among these are primarily seven different Gods who have Vedic Indian counterparts. Often these Gods are said to be the Avestan/Zoroastrian Angels. Their influence is said to be connected to the seven Archangels who are mentioned various times in the Hebrew Bible and the New Testament.

Usually, they are led by the angel Michael (who, along with the Hebraic Metatron is possibly related directly to Mithras). It is said in mystical Jewish and Islamic lore that this is Enoch, a man mentioned in Genesis 5:21-24 of whom it is said that God took to heaven but is interpreted as having been made into an Angel. The connection with the Biblical concept of the seven days of creation, in Zoroastrianism Ahura Mazda, creates the Amesha Spentas, then through them, he creates the various areas they govern. This lines up closely to the days of creation found within the Bible. The Amesha and their domains are, *Am ə r ə tāt* (plants), *Haurvatāt* (Sea), *Sp ə nta Ārmaiti* (Earth*), Xšaθra Vairya* (Metals), *Aša Vahišta* (Fire), *Vohu Manah* (Cattle and all other animals) *Sp ə ṇ ta Mainyu* (Humanity).

The seven days of the week within the Western and Indo-European traditions have been applied to the Gods of each regions' interpreted pantheon as well. Most of this worship of these Gods were transferred to the Angels or certain saints with the spread of and conversion to Christianity. This is just one of many influences, which are abundant, that

Zoroastrianism had on Judaism. As is written elsewhere in this book, the Indo-Greek Kingdoms were heavily synchronized spiritually with that of Vedic, Buddhist, Hellenic, and Zoroastrian faiths. Within the Persian Empire, similarly to the rise of Christianity, a more Monotheistic Zoroastrian order formed. When Persia fell to Islam, much of the Persian converts brought Zoroastrian philosophy with them as well. Mithraism was adopted in the Roman empire is theorized to be used as a basis for Christianity.

Therefore, when Christian worship the divine with the Germanic word God or the Latin Indo-European word Deus, reads of the seven angels and believes in a Trinity Godhead (directly Indo-European) are they completely wrong? The answer is no. However, are they completely right? This answer is also no. As they are not culturally true to their people, and they are shutting themselves off from the greater connection of the divine, which is Gods beneath but also aspects of the Godhead.

Yahweh (originally El) and Ahura Mazda and Deus = the *One* and Angels/Yazata/Ashura (Deva) and the Olympians/Asgardians are divine extensions of the One (Trinity). The take away from this should not be that Judaism or Christianity is in anyways true to the roots of the Indo-European peoples. However, it should be seen as a reason to break down the walls of hate that Christians have towards Pagans, Pagans have towards Christians, and both have towards Jews. This does not dismiss the hateful and dangerous concepts within the Talmud or Islamic teachings. It does tend to show that both Hebraic and Islamic concepts, while influenced by Indo-Europeans, are both only supportive of Indo-European societies as much as they acknowledge that influence. It also shows that Christianity and Indo-European faiths can work together to some degree if Christianity also embraces full Indo-European understanding as well as an Indo-European identity.

Further Pagan Christian Synchronisms

I have mentioned the Germanization of Early Medieval Christianity by James C. Russell as well as *The Northern Dawn* by Stephen Edred Flowers many times throughout my writing, both in this book and online. I would refer to both of these books for a more in-depth look at how Christianity was Paganized; however, I will briefly cover what of Christianity I see as crypto-paganism or altered paganism.

More Persians

As has been depicted throughout this book, the Persian influence on the west was as extensive as the Greeks and Roman were on the east. The Persian Magi were well known as the Zoroastrian priests. There are accounts of Magi throughout the Indo-European areas.

> 'we hear of Magi not only in *Persia*, *Parthia*, *Bactria*, *Chorasmia*, *Aria*, *Media*, and among the *Sakas*, but also in non-Iranian lands like *Samaria*, *Ethiopia*, and *Egypt*. Their influence was also widespread throughout Asia Minor. It is, therefore, quite likely that the sacerdotal caste of the Magi was distinct from the Median tribe of the same name.'
>
> —Zaehner, Robert Charles (1961). *The Dawn and Twilight of Zoroastrianism*. p. 163.

They are said to have traveled often and conducted rituals. This reputation made them synchronistic with mysticism. Due to this, the term Magus started to be connected with the term Wizard (Wiseman), and both became associated with Spells and sorcery. The term Magi developed through various influences the term Magi.

Christianity, while often stating against the sorcery of any sort, is often fixated on the Magi/Wisemen who came from the East (Persia and other territories) to present offerings to the birth of Christ. They do so by following a Star as they were known to practice Astronomy and Astrology. Many interpretations of this Star go as far as to connect it with the planet Jupiter which would denote Zeus/Deus acknowledging his Son, or Venus, which interestingly is also the star of Lucifer. In certain Orthodoxy traditions, the Magi have been considered to be able to grant blessings. In Alchemical traditions they often there is a focus on the Magi as well.

While this also may be interpreted as a political propaganda method to show the Persian Wisemen (who are said to advise the Persian Kings) bowing down to a new Western religion.

Alchemy

Naturally, the Persian and Hellenic Pagan influences and the development of Christian thought that is based on both Platonism and Egyptian religion leads to a mystical hodgepodge of Hebraic folklore synchronisms, Hellenic Gnostic, Hermeticism and Scientific experimentations.

The origins of the word Alchemy is from Medieval Latin '*Alchymia*' stemming from the Arabic Al-Kimiya and is said to be related to the Egyptian word Keme. There are various Etymological interpretations of the true meaning of this word and its origins, which we will not get into here. Needless to say, it stretched from West to East. Some say it was started during Alexandrian Greece and taken all the way to India and Persia, where it was mixed with both Vedic, Zoroastrian, and Buddhist rituals and philosophical sciences and was take thusly to China to influence Taoism.

In Medieval Europe and the Middle East, it often hid under the budding powers of Christianity and Islam as religious science. Alchemy took a foothold and, often under the guise of a gnostic form of Christianity, took in refugees from oppressed Pagan groups hiding direct Pagan concepts and beliefs within the Amalgamation of previous religious faiths that were already within it. As Alchemy spread Northward in Europe, it also took

with its various elements from even the Germanic faiths. The Icelandic *Galdrabok* is a prime example of this, as are the later writings of the Anglo-Welsh Mystic John Dee. Numerous scrolls depicting experiments, religious concepts, ritual acts, poetic rhythms and mantras, and overt Pagan imagery spread widely.

All of this, in turn, had an influence on the development of the Kabbalah, which is a Mystical interpretation of Jewish religion and the Bible. Some point to the Goths for the original spreading of mystical Christianity as they Germanized the Bible. In this way, one could see certain forms of Judaism as being influenced by the West again. Often modern and mainstream ideologies and philosophies regarding Christianity stem from these overtly Pagan concepts. While within the scope of this book, the depth of impact that Alchemy had on philosophy, religion, and science is only being scratched, needless to say, it preserved and hid within it a plethora of pagan thoughts and traditions if slightly altered by synchronisms and cryptology.

Catholicism and Ritual

It seems to go without saying in the studies of the modern age that Catholic and Eastern Orthodox Christianity gleamed a lot of their rituals from Pagan and folk faiths. So much in fact that this seems to be common knowledge among people who aren't even of a Pagan religion or an academic study. They know that holidays like Easter and Christmas have their founding in Pagan religions but often don't understand the depth of ritual and structure on which Christianity was based. It could be said that Rome took the direct structure of the Imperial religious order and swapped out terms, symbols, and scripture for what could be seen as very much the same thing. One of the primary examples of this is the ritual of Eucharist. Once one takes away all of the myth and belief surrounding it, they are left with a sacrificial blood ritual, a libation of which the people take part in with their God in an attempt to become one with or in communion with their God and to receive blessings.

Mystical Christian Orders

It is often said concerning the Teutonic Knights and the Templars that they had embraced certain ‘Mysteries’ of God and practices or beliefs that were ‘Pagan.’ It is interesting when you see these mysteries on both sides. Usually, they lean to Hermetic or Alchemical in nature. However, there is a lot of Gothic ideas within. My recent research into how the Christianity of the Goths, Celts, Teutonic peoples, and Anglo-Saxons makes it easy to understand how these elite Knights were focused on mystical ideals with honor systems that reflect Indo-European Pagan concepts as well. Readings of the Gothic Bible and Saxon Heliand and their usage of certain language leads to seeing how a more Christo-Pagan (Ario-Christian) or Indo-European influenced paganism came about.

The Gothic Bible uses certain words and Gothic runic characters that infer different Gods when reading with the knowledge. Thereby God and being in the Bible are more of aspects of God or different Gods. The Goths were possibly more Pagan than Christian, as were some Anglo-Saxons. This was much different from the Catholic church as should be not only pointed out but well understood. These people weren’t fully seen as Christians nor friends of Rome. Instead, often Gnostic texts, Kabbala (Possible pagan in origin), and Alchemy (speculative) were accepted as well as folk religions and the worship in groves (Heliand mentions this often). While they were made to denounce their Gods that weren’t made into Saints, those who were Saintified were worshiped much in the same way as before. If not on the same ground. Often the Christ was made to be a hero, warrior with his 12 knights like followers. Most religions had a head, King God, with a body of 12 main Gods, Seven of the primary (usually made into the days of the week). The Cross is a symbol that, like the Swastika predated Christianity and, therefore,e it was easily associable. Many included Christ and others among their pantheon as their version of Christianity wasn’t anything like it has become in the past few hundred years. The creation of Christianity as we know it today is rather recent and nothing like its origins. Today’s Christianity is often even less IE than it was previously (especially new demonization’s in the Americas).

I, of course, am not saying one should embrace Christianity but rather understand its origins. Not everything Christian is a lie meant to

manipulate, but also that which isn't a lie is actually Pagan in origin. So, does it really seem that odd that there were mystical knights and warriors and certain Heretic priest who almost seem Pagan in many ways? I think not.

This doesn't even scratch the surface of these connections. Especially when one looks at forms of Orthodoxy and Hellenic/Roman Paganism.

What I advocate for, especially with my Indo-European Pagan readers, is reverse engineering to appreciate parts of Christianity and your ancestors' history, knowing that they weren't always 'Christian' in the modern sense. And if you are a Christian reader, learn what your ancestors originally understood and how their Pagan culture and values shaped the west. I recently went to an Old Norman Castle. I can tell you first hand that much of the symbolism and sculptures were more Pagan than Christian.

Goths, Saxons, Normans, and Celts

Though often thought to be stamped out, the forms of Christianity that the original Celtic converts, later Goths, Saxons, and Normans, all believed in would be considered vastly paganistic by modern Christian standards. Celtic Christian's beliefs were rather Solar in nature and Monist in execution. The Gothic Bible was written with Gothic runes in which certain runes and names for God and other 'characters' being connected to Aesir and other spirits. The Saxon Christian religion was almost a Christo-Pagan merge at one time to which the Heliand was written in order to address. Often Christians talk about how if a Pagan wants to honor their ancestors, then they should honor the Christian ones. I agree with this notion. However, in the same way, Christians need to realize that their ancestors weren't Christian as it is defined today. Furthermore, thousands of years prior to the advent of Christianity, history was filled with pagan ancestors. If they were honorable men and women worthy of reverence, then they should be honored.

Heliand

The Heliand (Old Saxon: Savior) is a retelling of the story of Christ with the purpose of converting the Anglo-Saxon and Germanic peoples. It is said to date around 800 A.D, and the commissionaire and author are often debated. This book, similarly to the Gothic Bible, was written in a language that would be more acceptable to the Germanic peoples. It reads more similar to that of a Germanic Epic or Saga and depicts Christ as a Germanic warrior king who would seem less foreign to those whom it was targeted to. While pushing for the people to renounce their Gods, it also doesn't fully deny the Gods or other supernatural beings. Robert Sass, author of Aldsidu: Old Saxon Heathenry, states in his writings on the Heliand that much regarding Saxon culture can be derived from studying this source material. This includes rituals such as Symbel, Blot, and baby naming as well as interpretations of the Gods.

Three Magi

Alchemy, Hermetic concepts, Greco-Roman religion, and later Gothic/General Celto-Germanic paganism were all intermingled within the development of Christianity. The Goths have various encounters and exchanges with Persian and Scythian/Eastern Nomadic peoples. Their rather mixed conversion to a Christo-Paganism developed cultic followings of specific beliefs such as the previously mentioned Baptismal ritual. Among these was the focus on the so-called three wise men who followed an Eastern star (Most likely Venus/Lucifer) visited the Christ child bearing gifts proclaiming him to the be Messiah. Though there may be hidden political implications within the text that are showing a Persian religious authority bowing down to a Roman centralized religious figure, this is aside from the fact that the Three Wisemen/Magi became culturally and religious objects. In modern Christian movements, they are often held in high regard and revered as holy men or saints, especially around the Christmas holiday.

However, in the older forms of the Christian faith, the attachments to these Magi were on a more religious level. They were made into Saints and were associated with the names Melchior, Gaspar, and Balthazar, respectively (though the spellings and pronunciations vary from region to

region). Adoration of the Magi, prayers to them, and mentioning of them may have been influenced by or directly associated with the Mithraic cult of Rome at the time and its Greco-Iranian themed motifs and Phrygian cap-wearing depiction of Mithras. The Magi themselves became associated with not only wisdom but with magic and ritual as the word Magic is derived from the same word origin as Magi. The Magi themselves have been depicted on Alchemical scrolls, and on coins as well as prayer talismans for luck. The Magi themselves have been depicted within Christian quite often with many paintings and statues dedicated to them. In Cologne, Germany there is a shrine dedicated to them called Der Dreikönigenschrein (Shrine of the Three Kings), this is a large gold gilded tomb that is said to contain the relics of these Magi. It may be conjecture, but aside from the Persian influence directly presented in the characters of the magic, there is also the trinity schema that exists as well.

In Aelfric Avery's book Gaut's Descendants, he speculates that the Goths saw the Magi and interpreted them as their own Germanic Gods, especially the often depicted leading white-bearded one as possibly being Gaut (Odin).

Another thing to note is the presence of the Zodiac within Christian art. A paralleled has been drawn between the 12 Zodiac depicted around Mithras and the 12 decuples of Jesus. This isn't surprising as the number 12 was often another holy number within Indo-European paganism with the Gods being groups by 3, 7, and 12. Also the Roman adaption of various aspects of Greek culture in which the Zodiac and astrology were very prominent (as they were within much of the major civilizations of the ancient times).

In Regard to Aryan Spirit within East Asia

While many will define the term Aryan or Indo-European as a racial component, and indeed, this is true to some extent, which genetic studies are showing proto-Indo-Europeans and certain original Indo-European tribes and groups. This does not mean that the spiritual and religious concepts of these peoples were carried about with them where they were adopted, adapted, culturally changed, and sometimes improved upon. This

is the case within East Asia, where the ‘Aryan’ spirit had become very ingrained within the societal structure and spirituality. Do they have a lesser claim to it than the whitest of the white Nord or Iranian? Absolutely not. It is their own adaption of the spirit behind these beliefs regardless of racial component. This is where the Aryan (Noble) spirit separates from the racial component. It doesn’t lessen the connections to the peoples, tribes, and races that gave birth to it. It instead takes that spirit and momentum and adapts it towards a noble goal in support of the Dharma. This should be seen as a good thing. So that those of us who have lost that Noble spirit of Aryan society may look upon it, learn from them, and rekindle our own fires.

It is in this light that we can learn from each other across the globe—not desiring anyone to convert, to merge, to become one gray mass, but allowing for influences of growth while respecting the uniqueness of each and their claim to their own tribal and national identity.

Conclusion

There were many goals and hopes for this book and what the fruits of the labor of writing it might be when they ripen. It is *Hammer & Vajra Project's* hope that this book has done at least one of three of the following things for the reader.

It has brought awareness of the interconnectivity of Indo-European religion and culture, as well as how it has influenced culture and thought of the past as well as current and future popular culture.

It brought personal cultural heritage, pride, and understanding. It is our hope this book has brought the reader who is of an Indo-European culture or heritage a deeper personal understanding of their own people, history, faiths, and identity. That this pride will be taken with care to be taught to the generations that come after us and continued in ways that help take our traditions to come back to light and make an improvement on society and the Earth as they had in the distant past.

Lastly, but possibly the primary intention of this book, we hope that this book has given structure to those of Indo-European faiths or looking to discover their heritage spirituality. Not that everything must be strictly adhered to; however, a structure can go a long way in helping a tradition maintain its presence and be taken further into deeper understanding. With this, We need the basics, and the basics are often formatted as a structural outline. Hopefully, this book and the experimental concept of Vedic Heathenism will guide the reader in the basics of the Indo-European

system, and allow the reader to have answers questions of those other predatory and corrosive systems that seek to convert and erase the identity and culture of those who do not follow.

Figure 19 Ritual held at Sentiero degli Dei, Italy.

Ultimately everything in this modern age may seem desolate, hopeless, and bleak. With Violence, political pressures, anti-tradition, low birth rates, mass migration, media addiction, selfishness, nature exploitation, extinction of species, confusion of genetics and sexuality, and the threat of religious oppression, all filling the news and society on a daily basis. However, one must not be a nihilist. This is also the best time for our traditions to resurface and come back into their prime. Just like the *Kali Yuga* or Ragnarök, this is just the end of an age of darkness, where after the light will resurface and Chaos and Order will rebalance. More people every day are learning about their past, their heritage, and the traditions and spirituality that is needed to bring forth the new era and turn the circle of time back around again. Embrace hope, Look to the coming Dawn. Improve and Strengthen yourself. Love, your family. Be creative. Encourage others.

Hammer & Varja

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Endnotes

[i] 1. Some may see the Ashura as equivalent to the Greek Titans in some ways. Also, note that Ashura in the Vedic is seen more as a Rank of deity and less of a 'Race.'
2. Zarathustra has been seen not only as a holy man but when more information about him was discovered in the west, as a guide to mysticism and magic. The father of the Magi.

[ii] This does not mean that the term Aryan is inappropriate. Just that it has been unfortunately demonized. In truth the term is a pure term that is deeply rooted in Indo-European language and should both refer to a racial group as well as spiritualties that are noble in nature leaning towards ascension and self-improvement.

[iii] The human body is made up of a high percentage water. In most creation myths Fire and Water are seen as sacred as well as the Sky and Earth.

[iv] Hera is often referred to as 'Cow-Faced' or 'Cow-Eyed.'

[v] Ymir is the name of one of the planet Saturn's moons.

[vi] The Indian Gods being suggested do not line up with their language equivalent but, instead, with their associated deity.

[vii] Mithras/Mitra is also considered a God of Justice or War and may have been what is called the Scythian Ares. He is a God of Oaths in many Indo-European traditions.

[viii] Sometimes this God is also associated with the Male aspect of fertility. Within the Germanic and Vedic traditions this deity is considered one of the heads of the pantheon and of the Godhead (trinity).

[ix] The Gothic Gaut also fulfills this realm.

[x] For information regarding Tree worship see the primary section on the Axis Mundi.

[xi] Often, people want to have more information regarding 'Sin,' especially in rebuttal to Abrahamic groups who use the word often. Though the word Sin means to miss the mark, they apply an even broader, more malicious stroke to it. Often when translating Hindu and Buddhist documents, the word Sin is used. Sin, as defined by this book and the proposed Vedic heathenism, would be an act of which leads towards Adharma or unbalance. Not something you are born with, also not something you cannot work towards making amends for if committed.

[xii] The Hermaphroditic beings found within the creation of the cosmos is more of a Yin/Yang, Order vs. Chaos, Light and Dark, Male and Female joint together as a requirement for balance or life to be born. It isn't a modern transvestite or transsexual cultural stance. While actual intersexed peoples (those born with both genitals) were considered holy by some Indo-European cultures as they would be seen as able to conduct a ritual for either sex or channel either form of energies, these were not a pollical, or self-identifying traits.

[xiii] Water also is sacred, and there are water rituals as well, in some aspect this is covered within Libations. Water is usually associated with a Goddess in the Mid-East and a God in the West, though there are variations such as the Celtic Goddess Danu or the combination of Aegir and Ran in the Norse traditions. Abzu was the primordial God of the waters in the near east and may be been an influence on the male water aspect of Poseidon/Neptune and Aegir.

[xiv] DMT has been connected to the pineal gland, which resides in what is mystically labeled as the third eye on the forehead. This corresponds with the Eastern Buddhist and Indian religious depiction of the deities with a third eye as well as the Bindi or red dot worn by practitioners. The third eye is often associated with Shiva and associated with wisdom or insight. Other associations with eyes and mystical wisdom are the Eye of Odin, the Eye of Ra, and the All-Seeing Eye.

[xv] One should also read the Upanishads (Vedanta) as a part of the Vedas or separate from it. While it still contains many Aryan concepts, the spiritual focus of it is more geared to personal spiritual development as well as structure and less on Vedic rituals.

[xvi] 1. This doesn't mean one shouldn't accept the usage of Rune as a sacred written language or heritage. But one must understand that just because one uses the written script that was foreign inspired doesn't make the local tribal execution any less sacred.
2. Studies point towards Avestan and Sanskrit being Indo-European writing that was independently formed and not influenced by Semitic writing until later.
3. The Phoenicians have been theorized to potentially be IE peoples themselves in origin who took on other regional influences.

[xvii] The retrieval of magical swords from beneath the lake via sacred women is also reminiscent of a type of baptism, the sword cannot be claimed without having faced trial, an arduous journey, before facing the waters. It is not until entering those same waters, taking the plunge and risking drowning, that one was gifted the sword. Water, being a very feminine element, symbolizing rebirth, resurrection, and the baptism of birth and eventually death. Could also be viewed as the role of the wife/wife-figure in confirming manhood by giving him a sword, a sword that she had taken and was now returning (i.e. sex). Part of a wife's job would be to keep the weapons safe and hidden (much like how a man's 'sword' would be 'hidden' in the sheath of a woman during sex, thereby disarming him temporarily) until they were needed by her husband. In the case of rural peoples, it would be the wife that would arm her husband by helping him put into place his armor and arms.

[xviii] The wheel of Taranis has also been interpreted as the wheel of a chariot. This has been speculated to be the case of many Indo-European wheel imagery that consists of more than four spokes. The chariot was a major cultural icon amongst the Indo-European peoples.

[xix] 1. While I am not as versed in Celtic faith, it is also broadly an Indo-European tradition. Within the Celt pantheons there is the God Moccus who was is a boar God worshiped by the Lingones tribe (Gauls), and was a God of harvest and fertility. Boar or Swine was considered the food of the Gods in many Celtic myth which is also reflected in the Norse as Boar is what is said to be eaten in the Halls of Asgard. Swine were often buried with Celts possibly as an offering to the Gods in the afterlife. This was seen in Britain as well.
2.While Buddhism has direct Indo/Vedic influences it also has various local influences as it spread. One should take Buddhist deities and traditions with a grain of salt while searching for Indo-European spiritual connections, however it is interesting that the Buddhist God Mārīcī (मारीचि) who is a Deva of Sun and light (Often the same as attributed to Freyr) while often depicted a Goddess is sometimes a God. While her name may be associated with Mithra in Mitra Gyatsa (Who is a Sun God himself) she is also possibly the Buddhist form of the Vedic dawn Goddess Ushas. She can be seen riding a boar or riding a chariot being pulled by boars and is considered a bringer of luck and prosperity (as the Dawn brings the new day). Her Sanskrit incantation is '*ārya mārīcī nāma dhāra ṇ ī'. This could be seen as a prayer to the Dawn Goddess or also Mithras.*
3. Boar/Pig sacrifice was considered a sacred ritual among the Hittites/Anatolians as well.

[xx] The usage of the Bull as an analogy for the Cosmos, Life-giving milk, and a sacred sacrifice or being to be adored due to its nourishing properties and strength is apparent within the Germanic focus on Aurochs and tales such as the Greek minotaur as well as the depiction of Mithras slaying the Bull (Tauroctony) can be found throughout Indo-European culture and is elaborated on the section of this book regarding the cosmos.

[xxi] The Hittite Gods Tarhuanna which is directly correlated with the Luwian God Tarhunz is a Storm deity who fights a serpent and is comparable to Thor/Perun who fight off Chaos in imbodied within a

serpent. The name is close to the Celtic God Taranis who holds a thunder bolt similar to Zeus. The Luwian/Hittite God's depiction shows him holding a trident like spear.
The Greek Achilles', Hero of the Trojan war, was said to have a spear created for him by the God Hephaestus/Vulcan.
The Angel Michael often associated and merged with that of St. George within Imagery can be seen using a spear against Satan who is many times depicted as a dragon.

[xxii] It has been pointed out that the word God may be connected to the word *Good*. Though this isn't the usage of the word God which stems from the people of the Goths whose national God Gaut was in the origin myth of the Geats and who like Woden is listed as their, the Anglo-Saxons, and other Germanic people's great ancestor via euhemerism.

[xxiii] There are various forms of Germanic Paganism that do not mention Valhalla whatsoever. Such as Saxon Paganism, Anglo-Saxon tradition etc. While it may still be considerable in the overall cosmos it may be a lesser heaven only meant for the purpose of Ragnarok and seems to less heavenly than that of Gimlé according to Snorri.

[xxiv] Zion and Zionism are logically a sound concept when applied to Hebrews/Jewish identity. It is when it branches out into the realms of manipulation and loss of other's identity to place a group 'Chosen people' above their own. No group, be they European, Eurasian, Asian, African, Semitic, etc. should be expected or taught to place another group as superior or more divine to their own. This is self-inflicted slavery. While extremities of people pushing their own superiority over others can be rallied against, in this same light one cannot rally against who they feel they must label as 'Nazis' or 'fascist' without also acknowledging Zionism. It is, however, natural for one to strive for the benefit of one's own tribe/group.

[xxv] In various languages '*D*' and *'T*' are similar or interactable.

[xxvi] In Germanic Paganism Tyr seems to merge with Odin. This is interesting too as the Trinity that seems to be associated with Odin which can be seen in other Indo-European traditions as the primary force of divinity. But this is something outside of the scope of this book.

[xxvii] It is important to understand that I am not advocating using Indian or Vedic names for the Gods instead of your own tribal heritage names. Just because you can connect Zeus, Thor, Indra, and Perun to each other via religious practices and language cognates, doesn't mean you should use those names instead or convert to Hinduism as a means to get closer to 'Vedic' faith.

[xxviii] I am not making any bold claims of professional scholarship in Saxon heathenry or in British history. I am also not addressing the anti-masculinity and anti-family statements being made about

being masculine and heterosexual, as that is obviously trite Marxist slogans that everyone should recognize by now.

[xxix] There is an Ynglist theory that connects Rod to the Egyptian God Ra via sun worship and also to the Swastika.
Krodo's Altar (now in Goslar Museum) has 4 beings holding each leg of the box like an altar. These could correspond with the 4 dwarves who hold up Ymir's skull (The heavens/sky) called Norðri, Suðri, Austri, and Vestri in the Gylfaginning of the Prose Edda. This can also be seen as the 4 elements of Crodo and in other faiths the 4 winds, or 4 elements in Chinese religion. Of course, the 4 cardinal directions are also an obvious reference to be seen.
Rod can also be seen with a female Goddess often called Rodiva who has been said to represent the three stages of fate much like the Norns Urðr (Wyrd), Verðandi and Skuld who represent past, present, and future. (The triple Goddess maybe a derived from this) Interestingly enough his having been considered alongside this Goddess almost as if together or One creates a singular unity similar to the concept of the Yin/Yang or even Phanes who is the uroboric male-female deity of light and first born of Cronus. Often Phanes is associated with Mithras who is the son of the Sun (Crodo?).
The six points within Rod's Sun wheel has been speculated by various groups to be either different incarnations/aspects and even the Celtic God Toutatis (Teutates) of Gaul and early Britain.
Peter Schöffer was an early German printer who worked with Johannes Gutenberg; however, he is now often most known as the inspiration for the German beer Schöfferhofer Hefeweizen names after his estate.

[xxx] The sun is often shown as being pulled by four horses. An interesting theory is a connection between this and the four horsemen of the bible.
Various Chthonic/Death/Underworld deities are also associated with the Moon. Orpheus, Hades, Persephone, Loki, and Hel would fit within this concept. Though this is broader and usually based on outlying practices and UPG. The Goddess of the Dawn is also a very common Goddess for Solar worship.
The Death of the Solar God who is a Savior or Heroic figure and the offspring on a major God is common too. Baldr, Lugh, Heracles, Orpheus, and the Biblical Jesus all fulfill this Role. Though Lugh's Death is more similar to Odin's. Also, to note further Symbolism Odin's self-sacrifice upon Yggdrasil is often represented by a Cross, Solar Cross (associated with Odin) and a Spear.

[xxxi] Interestingly the concept of a creator father Sky God passing its role to a Storm God who is more akin to a War chief can also be found in the Middle East where the Canaanite God El is preceded by Yahweh who could be considered the savior of the Hebrews. In the Same way, Zeus/Jupiter has sons who are a savior like for their peoples. Thor fits this child/Prince savior comparison as does the Biblical Christ.
天 , ↑ may be unrelated but the similarities are interesting.
The Twin founders can also be seen in the Roman story of Romulus and Remus.
Though not a lot is known of the Gothic religion. It has been noted that they had first developed a combination of the Tiwaz run and the Latin T. It has been speculated that the Ulfilas bible written in Gothic could be considered more of a Christo-Pagan document than a solely a Christian one.
The divine twins are often considered horsemen (Scythian connection) and the crossed Horse-head gables on the eaves of roofs throughout Germanic Europe are attributed to the twins.

The Norse God Tyr is also considered the God of War. Therefore, he was equated with Mars by the Romans. This is interesting as Mars is the father of the Roman progenitor twins as well.

[xxxii] Odin's sacrifice to himself and the fates below on the World Tree, with his spear Gungnir through his side, has similarities to the Biblical Christ's sacrifice. Though it is of much historical and theological debate of which one came first, it should be noted that many of the late 1800s Germanic mystics up till the Third Reich often would combine the myths and metaphors of both Odin and Christ in their philosophical research and establishment of rituals and new religious myths. Usually, Odin/Wotan took place as the primary God in these ideologies.
Odin has also been connected to the God Irmin from the Irmiones tribe.
Comparisons to the Celtic God Lugh and Odin have been drawn as well.
J.R.R Tolkien was said to have based the Wizard Gandalf (Wand/Staff Elf) off of the Odin the wanderer.
The founder of analytical psychology, Carl Gustav Jung, wrote extensively on Odin (Wotan) who he saw as an archetype within human psychology that gave rise to war.
There are even theories and a few studied that have linked Odin to Neolithic worship and cave paintings.

[xxxiii] 1.The Son of the King Gods/Chosen of God slaying a dragon is a common motif of the ancient world and has been seen as a rite for that being to achieve Kingship/Sainthood or as the conquering of Chaos by Order to maintain balance.
2.Thor's bracelets and belt are also famous items. It has been speculated that his ability to control lightning and these items are connections to an ancient proto-science concept of the condition of electricity.
3.Thor is the Husband of the Goddess Sif and father of Magni and Móði.
4.The similarities of the Hammer & Vajra is the origins of my Project's name.
5.The fantasy war game Warhammer has its main themed weapon inspired by Thor's Hammer.
6.Depictions of Santa Claus are often a mixture between Odin and Thor.
7.Thor is well known for his beard which is said to be red in color. Often Heathens in the modern age connect the growing of a beard to being like their ancestors and like Thor and Odin.
8.Many fitness and lifting groups both adore and pledge to Thor as the God of fitness and battle.
9.There is a lot more regarding Thor to cover. This did not begin to cover the Saxon, Anglo-Saxon, Frankish, or Gothic forms of worshipping Thor.
10.The Celtic God Taranis may also be directly connected to Thor.
11.Thor has been connected to fertility and agriculture as well. A trait he shares with the God Freyr.

[xxxiv] 1.The English word Frigg which is an alternate for the slang word 'Fuck' means to have sexual intercourse with as well as more negative concepts. The Cornish word frig, which means wife, has been connected to this term as well.

2.Note that Thor's mother is not Frigga but Jörð, who is the embodiment of the Earth itself. This is interesting to note as the Sky-father (Odin in this case) having relations with the Earth Goddess (Jörð) and giving life to the world itself or bringing forth divine from the earth is a common Indo-European theme.

3.Odin, much like Jupiter/Zeus, was said to have many mistresses and relations. It could be said that each one is metaphoric or metaphysical in nature and correlate to the creation of certain natural occurrences.

4.Guardian angels may also be connected to other messengers of the Greco-Roman Gods or to the concept of Daemons (*Daimon*) and Genius. Angels in Catholicism and most Germanized Christianity are much less like those from the Abrahamic source material, which are depicted monstrous or more akin to emotional emanations of God, and therefore take on feminine features.

[xxxvi] Mitra/Mithra/Mithras is the God of Contracts and Oaths. He was sworn upon and sacrificed to when making, an Oath with the Gods (Much like Agni) breaking this Oaths were considered folly and meant bringing ruin to your folk and taking away any blessings granted by the Oath.

[xxxvii] 1. Odin sacrifices his eye in Mimir's well to obtain a drink of his well of wisdom. Shiva's third eye was opened while meditating to protect him from Kama (desire's) arrows. Therefore, it represents wrathful wisdom in keeping one on the path and away from distractions. This isn't even going into the connections that the Celtic God Lugh (Lugus) has with Shiva with performing a one eyed dance before the battle. Shiva's third eye may have inspired third eyes throughout the Vedic, Buddhist, and other imagery and spirituality. 2. Shiva's/Rudra's weapon, the Trishula, is a trident that is considered to be one of the strongest weapons in all reality. Odin's weapon, the Gungnir is a spear often depicted in artwork with three points. 3. Interesting connections between Kali and the Mary cults of Catholicism as well. Many Knights of and warriors of Europe, including the Templar, seemed to put the worship of Mary as high as the worship of God. Trinity worship was very pervasive among these forms of Christianity as well. This persists even today in the west. 4. Though unverified, there seems to be an association with Kali and cats within folklore. It is interesting to note since Freya is associated with cats as well, and her chariot is pulled by cats. 5. Though a bit of extrapolation, Thor wields a Hammer, which is thought to be an evolutionary form of an Axe such as the Slavic Perun wields. The hammer can be associated with the Vajra. Shiva's son Ganesha is often depicted with both a Vajra or an Axe. While there is little doubt that Thor's role is that of Indra, the Thunderer, and Storm deity God-King, it is interesting to note that there are many verses in the Vedas where it is speaking of Indra, but Ganesha could be inferred as well.

[xxxviii] 1.Shiva is depicted with a 'third' eye.
2. The planet Jupiter has a large swirl or vortex on it, which is one of many storms. It is often called the 'eye' of Jupiter

[xxxix] This is not to say that the Roman Imperial cult doesn't stand on its own with its own practices and ideals. They definitely Romanized it with Roman Gods and concepts. Though the solar/planetary concepts, as well as other Astrology, is rather eastern-influenced. Furthermore, as seen above, the Oath of God is celebrated and understood quite similarly in many contexts. I am aware Michaelmas has a few different dates.

[xl] There are theories saying that the Sea people listed in history are Greeks, and they were the founders of Phoenicians and their script making Phoenicians, not a Semitic language.

[xli] 1. They adore eagle imagery.
2. They consider themselves to be of Aryan Faith.
3. Have names of Gods and Terms that cognate with Iranian (Avestan) and Indo-European.
4. The trinity can be seen similar to that of Germanic and Greco-Roman (Zeus/Hera/Heracles)/(Odin/Frigg or Freya/Thor or Baldr)
5. Mihr who is Mithras was worshiped as well as a few others who.
6. The faith's symbol is called Arevakhach (Արևախաչ , 'Sun Cross') and resembles that of the Kolovrat, Solar Cross, Swastika, and Halos.

[xlii] All of these cultures had a direct influence on Chinese religion and culture. While China of today seems to be very anti-Western in its official governmental capacities, the formation of much of China was directly influenced by what would, in many ways, be considered the 'west.' Though it is true that there were periods during the spread of Buddhism, which was viewed as an invading foreign religious order. Also, it should be noted that the Mithraic worship was not only strong during this time but maybe have led to the Mithraic cult that later grew within Rome.